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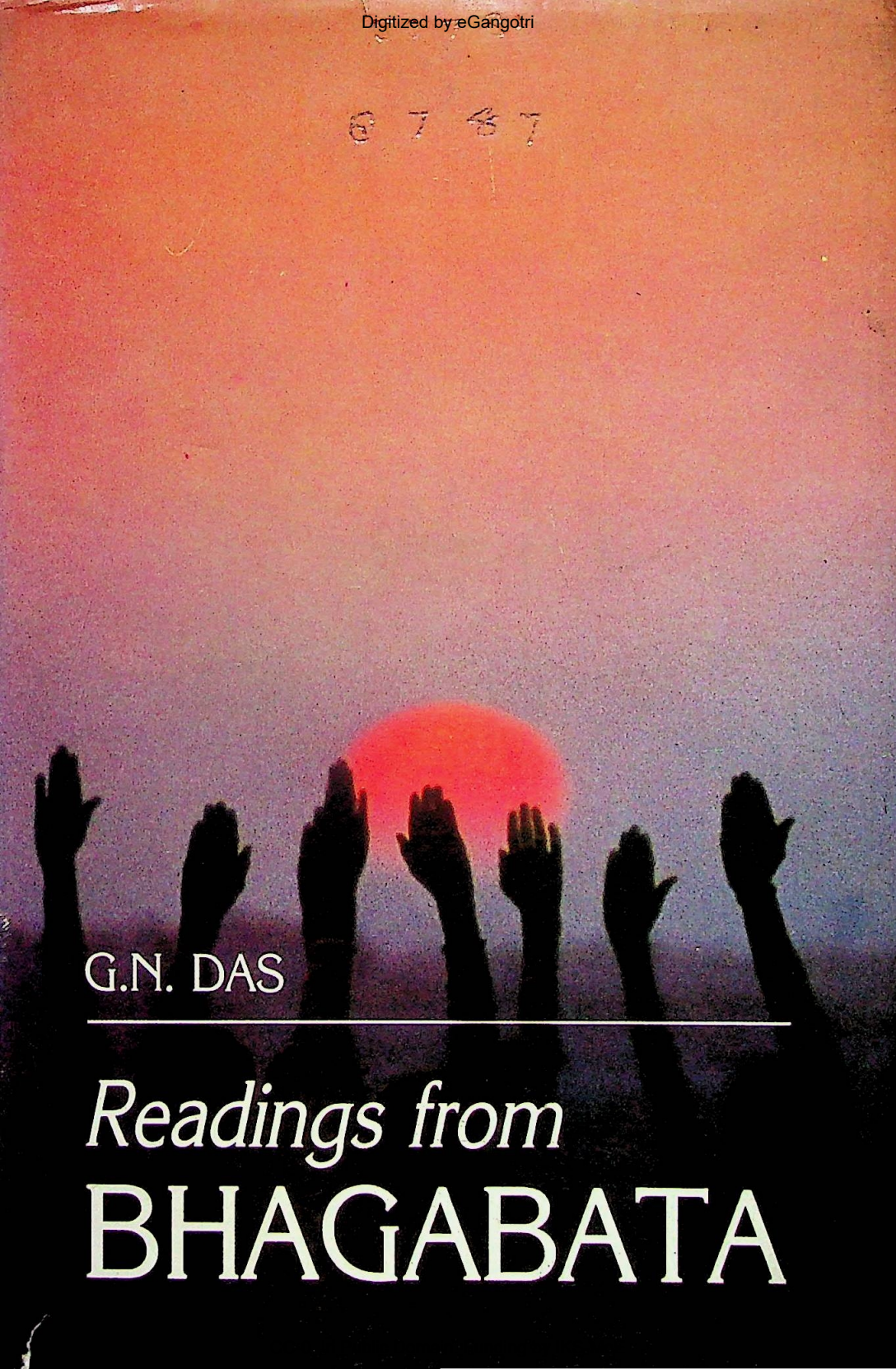

G.N. DAS

Readings from BHAGABATA

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निम्नगानां यथा गंगा देवानां अच्युत यथा।
वैष्णवानां यथा शंभु पुराणानामिदं तथा।।
तीर्थानामपि सर्वेषां यथा काशीह्यनुत्तमा।
तथा पुराण व्रातानाम् श्रीमद्भागवतम् द्विजाः।।

As "Ganga" among all the rivers
And "Achyuta" among the Gods
As "Lord Sambhu" among "Baisnabas"
So is "Bhagabata" among puranas;
As Kashi stands out among the sacred places
O wise! so is "Bhagabata" among Puranas.

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READINGS FROM BHAGABATA

G.N. Das

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MESSAGE

It is a matter of great pleasure to chance upon the English translation of some of the important sections of Srimad Bhagabata of Atibadi Jagannath Das by Shri Gananath Das. The Oriya translation of Srimad Bhagabatam of Veda Vyas by Jagannath Das in the early decade of 16th century is probably the first of its kind in the whole of East and North India. Jagannath Das's Oriya Bhagabata is a venerable literary work which has immensely inspired the people of Orissa over centuries and is still read by the people of Orissa with utmost devotion. The Bhagabata contains messages of high import for the mankind.

Besides being a monumental work in Oriya literature, the Bhagabata has influenced the socio-cultural life in Orissa and is looked upon as a book of scriptural-social jurisprudence and people often refer to it while settling many a dispute. Saint-poet Jagannath Das was himself a poet of high order dedicated to Lord Jagannath and he composed this work in Gujjari Raga and Nabakshari Britta which he used to recite in his melodious voice near Bata Ganesh in the Jagannath temple premises for the benefit of the illiterate masses. The language is too simple to the comprehension of the people and has an enviable style.

Shri Gananath Das, a retired civil servant, has to his credit important translation works of Kabir, Nanak and Tulsi Das which he has rendered into beautiful Oriya. He has also translated 1330 couplets of Thiru Valluvar, a renowned Tamil poet of 3rd century, from his 'Thiru Kural' known as 'Uttar Veda'. Now Shri Das is 82 and at this age he is actively engaged in literary pursuits of religious nature. His present work 'Readings from Bhagabata' is simple English translation in the verse form from some selected and significant lines of the Oriya Bhagabata of Jagannath Das, which would be of immense help to non-Oriya readers interested in Atibadi Jagannath Das's immortal composition. It is quite edifying to compliment the sincere endeavour of Shri Das and I

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hope by the blessings of Lord Jagannath he would live long and contribute to the dissemination of moral wisdom for the benefit of the younger generation and the readers at large.

J.B. Patnaik
Chief Minister, Orissa

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FOREWORD

Until recently before global consumerism consumed our heart and soul, a palmleaf copy of Jagannath Das's Bhagabata constituted the most precious dowry of an Oriya bride. In most Oriya homes, there was then a special corner in which the book was kept and read with devotion. It was read out to the aged and dying to enable them to face death with equanimity. In other words, in rural areas which lacked communication facilities and where mostly farmers and artisans dwelt it served the purpose of sacred Ganga water. Most villages had their "Bhagabata Ghar" where the villagers, old and young, the learned and the illiterate, gathered to read and discuss and find the meaning of their lives from the Bhagabata. It was also the place where physical exercises were done. The "Bhagabata Ghar" was, in fact, the Cultural Centre of the village which looked after the health both of the body and the mind of the people. It is a pity that this revered institution is dying out like similar institutions elsewhere in India which grew up to promote the value systems which refined and ennobled individual lives and sustained the collective ethos of the society.

It is, indeed, very brave of Mr. Gananath Das to seek to restore the old value system through his "Readings from Bhagabata". It is said that even after the thorough study of the Vedas and Upanishads and composition of the world's greatest epic, the Mahabharata, which included the Srimad Bhagabata Gita, and of the Puranas, the redoubtable Vyas had no peace of mind. It was then that he was advised by sage Narada to write "Srimad Bhagabata". And Vyas repaired to the bank of the Alakananda in the snowy depths of the Himalayas to put the idea to writing. There is a legend too — one, more edifying—on how Jagannath Das came to write the Oriya Bhagabata. There were then scholars who used to read out the Puranas written in Sanskrit and interpret them to the people in the local language. They were known as "Purana Pandas" (Priests interpreting the Puranas). Jagannath Das's widowed mother was an intensely religious lady

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who used to attend such spiritual sessions. But she had to return home often dissatisfied and pained, because quite a few of the Purana Pandas were rude and supercilious and their greed and casual approach to problems of life offended the deeply committed souls. Moreover, listening to interpretation or discourse, however learned and sincere, is no substitute for one's own reading and understanding the Truth, Virtues and the Law through the process of meditation. The venerable lady, therefore, once approached her own son, who had then acquired the reputation of being a great Sanskrit scholar, to write the Sanskrit Bhagabata in Oriya, the local language of the people, so that semi-literate, illiterate and also the literate and the learned could read and interpret for themselves the meaning of the sacred text. And the obedient son, as he was, sat down to write Vyas's Bhagabata in Oriya in the first decade of the sixteenth century. And the Oriya Bhagabata became not a mere translation but a work of art, in other words, a great poetical creation of the great poet Jagannath Das.

Mr. Gananath Das has combined Vyas's mission and the motivation behind Jagannath Das's translation in his "Readings from Bhagabata". I have no doubt that his reading of the Bhagabata and his interpretation as we find in this book has given him mental peace. I also hope that this book would motivate the younger generations to go back to their roots, mental as well as spiritual traditions and value systems to find a new meaning and purpose for living.

I am, however, keenly conscious that not all would accept whatever has been stated in this book. Many would particularly question the validity of the ideas behind Gruhasthashrama, 5/14/28 of Bhagabata which reads as follows:

In the illusions of the world
If one comes under the spell of woman
Craves her body and her love
Her words as nectar to hear anon.
Her look is so very winsome
He falls a prey in no time.
The words of her son and daughter
Are like sweet nectar flowing in rhythm.
All that gives him immense pleasure

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He longs to immerse in that for ever
But all that is harmful for his Soul
Clears the way to hell be sure.

This extreme form of detachment or non-attachment as advocated by Vyas and later by Jagannath Dās sends a wrong signal to the modern rational mind. According to many, love is what sustains not only individual life, but also the society at large. Without love and understanding there will be no discipline and binding force in households which would wither away and the society would ultimately disappear. Love and understanding are also necessary for the proper upbringing and training of the children. However, there are many things in the Bhagabata as in other Indian Scriptures which have a bearing on life and definite message for the modern age. For example, the Srimad Bhagabata unmistakably preaches oneness of God though there may be many manifestations. "Even though apparently awake, one is still asleep, if one sees multiplicity. Wake up from this dream of ignorance and see the one Self. The Self alone is real... This world today is, tomorrow is not — empty as a dream, shifting like a circle of fire. Here is but one consciousness — pure, transcendental though it appears as multiple in form" (Srimad Bhagabata — XI, VII).

The Bhagabata also says, "As when the Sùn rises, the dew drops vanish away, when love grows all sins and ignorance disappear." This love, of course, means Love of God, but we may as well interpret it to mean unselfish love towards each and all. After all, the creation cannot be viewed separately from its creator for together they make the whole. According to the Bhagabata itself the creation is manifestation of God and we may serve God through the service of man and service towards the creation. When asked by the people of his village to tell them what Dharma was or what their duty was Adi Sankaracharya said, "Paropakaraya Punyaya" i.e. to serve others is Dharma. It is the most virtuous act which will take man to his God. Srimad Bhagabata preaches, moreover, a transcendental concept of love. It says, "He who has neither beginning, nor middle, nor end, who is all-pervading, infinite and omnipotent, allowed himself to be bound by Yashoda only because of her great love. He is the Lord Omnipotent, the Lord of all things, the controller of all; yet he permits himself to be controlled by those who love him."

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Modern man suffers from a fractured psyche and a fragmented personality mainly because of his wrong perception of time and technological advancement. Men travel faster now but who can say they are going to better things? The crisis of conscience they contend with, the dilemma and the contradictions of living and dichotomous thinking that the technological age entails and the pulls and pressures of a neutral, amoral lifestyle unmistakably contribute to the 'existential angst' they experience. "Readings from Bhagabata" is likely to help restore balance and discipline to a lifestyle that has gone awry and bring solace to the anguished souls of modern men. "Prayer makes a sour heart sweet, a sick heart well...a cold heart ardent — it draws down the great God into the little heart...it brings together God and the soul in a wondrous place where they speak much of love." And the Bhagabata says, "Rare indeed is this human birth. The human body is like a boat, the first and foremost use of which is to carry us across the ocean of life and death to the shore of immortality. The Guru is the skilful helmsman; divine grace is the favourable wind. If with such means as these man does not strive to cross the ocean of life and death, he is indeed spiritually dead."

The true nature of God as conceived by Vyas and Jagannath Das has been conveyed to us in the chapter "Paramatma, Jivatma and Prakruti" by Mr. Gananath Das in the following words:

The Supreme Lord Formless Eternal
Without beginning and end
Neither does He increase or decrease
Neither more nor less in trend.
He has no name or any title
Nor a throne nor crown
Stays as witness to everything
In eternal gladness, no frown.
Comprehensible by only the heart
So looks as ever intact;
The Universe seen with mind's eye
Looks diverse in every part. (11/3/38)

As again,

In all the Beings and things of world

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Worms, flies, tree and grass
Remains the Lord:
All conjectures of Him, His form
Are mere guess not true to His norm.

And I would like to remind those who are spiritually inclined, of what Sri Rama has said in the Yoga Vasistha before I conclude:

"To the unwise, knowledge of scriptures is a burden;
To one who is full of desires, even wisdom is a burden;
To one who is restless, his own mind is a burden and
To one who has no self-knowledge, the body is a burden."

These words ring true even today. To read the Bhagabata with humility and devotion, to contemplate on what it says with a composed mind and to endeavour sincerely and with conviction of faith to realise the ideal it has set before us, will undoubtedly give us all even in this most troubled age of ours peace of mind for which, in fact, the Bhagabata has been written.

After all religion is a matter of experience and spiritual realisation is a question of individual effort and struggle.

B.R. Patel

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INTRODUCTION

On attaining the age of superannuation and after retiring from a long spell of Government Service and gaining some relief from mundane responsibilities, many of the elderly persons have no comprehension of the proper way to lead a meaningful life in the family and the society in which they live and lead a harmonious and relevant social life with the neighbours and other members of the community.

Although they have reached by then the age when people should lead a life of meagre involvement in mundane matters and turn their attention in the other-worldly direction, trying to probe into one's inner self and in the way of Almighty God, those who get the opportunity to live upto that age do not in all cases know how to engage themselves in this direction and therefore, are not able to utilise the mature years properly.

In this matter, Sj. Gananath Das appears to be bright exception to have been able to engage himself in activities of head and heart which one would readily agree to be appropriate. After spending a long period in Government service, and holding high positions of trust and responsibility under the Orissa Govt. and discharging his onerous duties to the full satisfaction of the Govt. and the people, he laid down office on retirement in 1972. Since then, he has engaged himself singularly in spiritual matters and public welfare remaining far from mundane affairs, engaging himself on self-realisation, seeking truth and God Almighty and His grace. For that, he has delved through quite a few religious epics and Puranic scriptures not only of own viz. Sanatan Dharma, but also of some other religious literature too. At the same time, he has engaged himself in the study of inner realisation and outer expression of many wise leaders of various faiths. As a result, gaining a rich fund of selfconsciousness which he has not kept to himself alone but made an effort to bring to the notice of others in general. And, for that he has written in simple Oriya an account of his life experiences in a comparative study of affairs in

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the present as well as in the bygone days bearing chiefly on social matters. These writings in magazines and newspapers have been well received by the intelligentsia as well as the common masses of Orissa.

But, not confining his sole attention and effort to that alone he directed that to spiritual and religious matters in original and translation of well-known spiritual literature and sayings of great spiritual leaders. To start with, he took up the vast treasure of the great ancient saint-poet of North India, Sant Kabir, who is acknowledged as the greatest of the saint-poets of the 14th-15th centuries A.D. He has in the process written a treatise on the life and philosophy of Kabir in Oriya, which was published in the year 1986. He also made verse translation of one hundred of Kabir's songs and couplets as "Kabir Sataka" in Oriya in 1987. Besides, he translated into English verse one hundred of Kabir's Love Songs, portraying the love game between "Paramatma" and "Jivatma" and five hundred of Kabir's Dohas in three separate books—one of three hundred couplets published by Motilal Banarasidas of Delhi, one of a hundred by the Writers Workshop of Calcutta, and one of hundred more by Bharatiya Vidya Bhavan of Bombay between 1991 and 1992.

In 1987, he also wrote and published a book entitled "Shri Rama Charita Manas—Niti Sara Sangraha" concerning the moral principles and values enshrined in the Epic Shri Rama Charita Manas—a popular version of Ramayana by Goswami Tulasi Das which has been well spoken of by the late lamented great saint Swami Chinmayananda.

Besides Kabir and Tulasi Das, he translated one hundred of Bhajans and fifty-five of Slokas (Dohas) of the great saint-poet Guru Nanak, the founder of the sacred Sikh religion, in 1992.

The 15th and 16th centuries witnessed dark, disturbed and distressful days in whole of our country. But by God's dispensation, those were also the days which saw the rise of many eminent saints and Sadhus, poets and writers and religious luminaries. From Shri Chaitanya Dev, Goswami Tulasi Das, Kabir, Nanak, Tukaram, Narsi Mehta and a host of others, all saint-poets of high order who directed their attention to curing India of her stupor dinning into the ears of downcast heads message of hope

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and regeneration that did bring about a regeneration in the character and zeal of the people showing them the path of reform and renaissance.

As a result of all that the people of India gained their self-confidence on the faith they had lost during the period of darkness. And, the regeneration of faith in them led to the growth of confidence and cooperation among the castes and communities in which India abounds. And, the period of bright resurgence grew brighter and brighter. During the subsequent period of two hundred years this flame kept burning at a low ebb. But, at the advent of the 19th century this flame quite astonishingly burst into flares in hundreds of centres in the country. The torch bearers included eminent social reformers, poets and spiritual leaders such as Raja Ram Mohan Roy, Sri Ramakrishna, Swami Vivekananda, Poet Ravindranath Tagore, Sri Aurobindo and many others.

During that period of regeneration (15th to 17th centuries) the same atmosphere of spiritual spurt was noticed in Orissa in the appearance of the five eminent saint-poets who later came to be known as the "Panch Sakha" poets. They were Shri Balaram Dash, the mystic. Achutyananda Das, Sri Jagannath Das (who was given the appellation of "Atibadi", greatest among the great by Shri Chaitanya Dev), Yasobanta Dash and Sishu Ananta Dash. For their proficiency in spiritual field their names have been carved in golden letters in the history of Orissa.

Shri Chaitanya Dev of Bhakti Cult visited Puri during the period when the "Panch Sakha" saint-poets were engaged in their spiritual exercises offering their devotion to Lord Jagannath in the Shri Mandir Temple. Shri Chaitanya met the "Panch Sakha" poets and was highly impressed by their performance and poetic works. He was so impressed by the performance of Shri Jagannath Das that he conferred the title of "Ati Badi" on him which appellation is taken as a mark of high achievement and respect. Shri Chaitanya was overwhelmed by love for the "Panchasakha" poets for their poetic excellence and the flood of Bhakti wave generated by them throughout Orissa from their respective centres of activities or Ashramas.

The Panch Sakha poets are known and honoured and worshipped as such throughout Orissa. It is they who protected the

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national soul (Jatiya Atma) of Orissa from the sweep of 'Kali' or the Dark Age at the fag end.

Just at that hour Shri Chaitanya Dev, the incarnation of Love-Devotion (Prem-Bhakti), was visiting Orissa and he stayed at Nilachal Puri for some time. He was deeply moved by the spiritual exercises and the attainments of the Panch Sakha saint-poets noticing the flood of deep love-devotion generated by them throughout Orissa concentring on the God of all-embracing synthesis (सर्व समन्वय), Love and equality, Lord Jagannath of Shri Khetra, Puri. The Buddhist, Jain, Shaiba, Shakta, 'Shabari' and also 'Tantrik' faiths which had found a rich soil in the Purusottama Khetra were drowned under the flood of love-devotion and knowledge based devotion (ज्ञानमिश्र भक्ति) and worship of the Formless God Almighty (निराकार ब्रह्म) and newly put forward synthesised Baisnabite faith let loose in a widespread spiritual upheaval throughout Orissa. And Lord Jagannath being the epitome of all-embracing synthesis of various faiths, sadhus and sants of these faiths concentrated on Purusottama Puri. Starting from Ramanuja, Jiva Goswami and others of the five goswamis of Baisnab faith (पंच गोस्वामी) and also eminent saints, seers and Acharyas (teachers), saint-poets like Kabir, Guru Nanak and Goswami Tulasi Das met together at Shri Khetra Puri under the banner of Lord Jagannath the God of synthesis. As a result, Jagannath Dham Puri turned into the meeting ground of various faiths upcoming at the time.

At that moment, like Shri Rama Charita Manas of Goswami Tulasi Das in North India, Bhagabata composed by Panchasakha saint-poet Jagannath Das emerged as the authentic scripture of popular acceptance by the people of Orissa *en masse.* Shri Chaitanya Dev was so much moved by the poetic excellence of Bhagabata as poet Jagannath Das sang it in the Shri Mandira premises, it is said he took Jagannath Das in his arms and out of deep admiration remained transfixed in that position for a long time and since then started to address Jagannath Das as "Atibadi" or "Greatest among the great".

He was thenceforward regarded as Baisnaba of the first order and gained the respect of the people of Orissa as most loved and honoured national poet of the Oriyas. The language of Bhagabata is as simple as poetic, and people of different parts of Orissa, speaking different dialects find it easy to follow the language and diction of Bhagabata without any difficulty. Apart from

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the guidelines for spiritual and behavioural conduct, Bhagabata holds out advice for maintaining congenial social and communal relationship. Apart from that through the verses of Bhagabata poet Jagannath Das has given to the Oriya people a standard language easy of comprehension by Oriya-speaking people of different parts of Orissa.

From the dark ages of Orissan culture to the present day, Bhagabata has provided through its popular verses a common link of cultural uniformity for the Oriya people. This has also provided food for mental peace, zeal and solace. And as for every Oriya professing the Sanatan Dharma, Lord Jagannath is the principal Deity, Bhagabata by Jagannath Das is the main spiritual scripture for spiritual and behavioural guidelines. Everyone draws from Bhagabata his solace in adversity and inspiration in prosperity to lead a worthy life on earth. Further, it also provides light on the way to the other world. As a widespread practice lines of Bhagabata in the voice of his sons, grandsons and granddaughters are read to him during the last hours of life. That forms his solace for the journey to the other world. The sayings of Bhagabata thus provide not only the wherewithal for man's journeys on earth while in life, but also for the return journey of the Soul.

For everyone professing the Sanatan Dharma, the "Upanishad", "Brahma Sutra" and "Bhagabata Gita" are together regarded as "Prasthana Trayee" and earn great respect of all the people as such. Similarly among the ancient "Puranas" and historical treatises the Epics Ramayana and Mahabharata, and also scripture Bhagabata are given the respect of "Purana Trayee" or the three puranas of repute and honour. Out of these three from the point of view of devotion, detachment and salvation "Srimad Bhagabata" is a peerless spiritual Epic. So, it is held that Bhagabata occupies a place of honour in Essential Knowledge (तत्व ज्ञान), Understanding (अर्थ), Love (प्रेम) and Excellence (ऐश्वर्य). That is why of Bhagabata it is said that where the fund of worldly and other-worldly knowledge ends, Bhagabata's Love, friendship, and knowledge starts. That is as it ought to be as Vyasa Deva, the writer of Bhagabatam, composed that after completing all the vedic and puranic compositions to satisfy his craving to produce something outstanding for the benefit of humans on the advice of Narada as has been recounted in the Preface.

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It is a matter of delight that Shri Gana Nath Das has compiled selections from the Sayings of the Oriya Bhagabata, by Jagannath Das, translated them into simple English Verse keeping as close as possible to the originals. On going through the manuscript, I was satisfied with the performance. This will enable the excellence and poetic beauty of the original composition to be projected to persons not familiar with the Oriya script. In order to help such readers to enjoy the beauties of the sayings as in the original, the original text has been put in Devanagari script. This is in line with what was done to accommodate the Bengali-speaking and Oriya-knowing population of Midnapur Division in West Bengal, who have themselves brought out the whole of Oriya Bhagabata of Jagannath Das in Bengali script. The present work will bring the same benefit in translation of the original to those who are not familiar with the Oriya script and the use of Devanagari script in lieu of Oriya will enable them to know the original composition of Bhagabata by Jagannath Das.

In order to make the language of Bhagabata simple, yet carrying the significance of the spiritual and religious as well as domestic and communal matters meaningfully, Jagannath Das has made a judicious use of Sanskrit, Prakrit and rural terminology as a deft craftsman, as much as has been done in Shri Rama Charita Manas by the prudent use of Sanskrit, Prakrit and Maithili words to make the product a beautiful and meaningful poetical work. The language of Bhagabata can compare favourably with the performance of Goswami Tulasi Das in his masterpiece, Shri Rama Charita Manas.

The language of Bhagabata is so simple and meaningful at the same time that many of the sayings have passed into the local phraseology of the rural people who use them in their common parlance some examples of which have been mentioned in the Preface.

Shri Das has made a yeoman's effort for selecting suitable sayings under the fourteen topics (out of the fifteen, the one relating to vedic words and expressions excepted). The topics selected will show that matters of deep import to human beings in their journey through life have been carefully covered including both mundane and spiritual matters. The scripture has thus been made a useful as well as readable treatise.

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The book will benefit people in various walks of life beginning from students, to teachers, writers, journalists and intellectuals in general. They can easily take advantage by putting across suitable sayings to meet and strengthen their case in point.

It is needless to mention that the Oriya Bhagabata written in the language of one of the most deft craftsmen Shri Jagannath Das, is not at all an easy task to be rendered into English verse. Yet Shri Das, as he is immersed in the sweet Nectar of Bhagabata, as presented by the saint-poet Jagannath Das has been able to maintain in his translation the beauties and meaningfulness of the original.

I hope that the general readers of Orissa and other regions will be able to enjoy the beauties and benefit from the guidelines provided by Bhagabata. I take this opportunity to pray to Lord Jagannath to confer a healthy life on the elderly author whose labours have produced this laudable work of lasting value.

Bhubaneswar
18/02/1995

Mahapatra Nilamani Sahu
(widely known and revered litterateur &
formerly President of Orissa
Sahitya Academy)

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PREFACE

According to legendary account Vyasa Deva, son of Parasara the great sage, composed innumerable scriptures. He is accredited with the division of the ancient vedic literature into four units of Ruk, Sama, Yajur and Atharva, followed by the composition of the vedanta philosophies and all the eighteen "Puranas" and the great epic Mahabharata, to mention only the scriptures popular among the masses.

It is said that even then Vyasa Deva did not feel contented. He mentioned that to Maharshi Narada, and on the latter's advice composed the great scripture "Bhagabatam" which gave him the conviction that he would be able to help with that masses of people with ample religious guidance and righteousness.

Bhagabata earned great popularity for its simple language and homely advice for the masses. The words of Bhagabata reached the people through regional translations from Sanskrit into Prakrit. In Orissa, Bhagabata translated into Oriya verse by the great Pancha Sakha Poet, Jagannath Das of Bhakti Cult, who did the rendering into simple local dialect sitting in the premises of Shri Mandira, the temple of Lord Jagannath at Puri, became immensely popular among the people.

Legend has it that Jagannath Das came of a poor family. His mother used to visit the Shri Mandira daily in the evening to listen to the readings from the scriptures by the priests called "Purana Pandas" or priests who read the "Puranas" for the benefit of the pilgrims to the Shri Mandira. At the end of the reading the priest asks for the usual "dakshina" or payment in cash which the mother of Jagannath Das was unable to offer one day and for that she was upbraided by the priest. She wept her sorrow before her son Jagannath and said that she would have to discontinue listening to the reading from Puranas by the priests due to that and also because it was not clear to her on many points. This hurt her sensitive son's heart who resolved to render the great scripture Bhagabatam into simple Oriya verse for her sake. And, he did

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start the work in right earnest as he himself was well versed in both Sanskrit and Oriya.

This is how "Bhagabata" in Oriya verse came to be composed by the celebrated saint-poet Jagannath Das in twelve cantos. It is said that the thirteenth and fourteenth cantos were added to his composition later by one of his able disciples.

This Bhagabata earned widespread popularity among the masses in all parts of Orissa and beyond. Before it appeared in print, it was hand-written on palmleaf sheets cut to size and seasoned to stand the pointed pen "Lekhana" in the Pothi style which was well known to both literate and illiterate masses in every village in Orissa of those days. Its popularity spread beyond the state borders and in Midnapur area of West Bengal Oriya Bhagabata was written in Bengali script for the benefit of Bengali residents of the area. This was equally popular among the local masses.

Both inside and outside the State the popularity of Bhagabata was immense due to its poetic beauty and didactic advice and guidelines for leading a simple and stainless life on earth and to attain the feet of God Almighty on death and on gaining salvation, escape the birth-death cycle for all time.

On personal experience of over six decades from now, I can testify that in the village where I was born in the Dist. of Cuttack in Orissa, about ten out of its one hundred householders had preserved the Pothi of Bhagabata on palm leaf. In at least five of these houses the Bhagabata "Pothi" was worshipped by them. The deity worshipped along with the "Pothi" was either Lord Jagannath or His elder brother, Balavadra, in replica of their images in the Shri Mandir temple at Puri and the deity and Pothi together were called "Gadigosain" or the Lord of the "Bhagabata Gadi".

In each of these cases on an earmarked festive day synchronising with the festivals mentioned in Bhagabata for the worship of Lord Krishna, a special reading of a chapter of Bhagabata followed by special Puja and offer of "Prasad" or "Bhog" to all devotees who attended the recital was performed and attended with love-devotion by the elder members, men and women.

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Our village has an old temple dedicated to Lord Shri Krishna by the name of "Madan Mohan" where monthly festivals used to be held with recitals from Bhagabata and a feast attended by all believers in the Lord as a regular feature.

The villagers, young and old alike, were habituated to listening to the recital of Bhagabata and the elderly persons used to guide the youngsters citing the relevant advice contained in the sayings. These used to mould our conduct in social, communal and individual lives on the strength of the respect and affection with which we held the advice of Bhagabata.

For instance, although caste was observed by the people they believed in the equality of all beings in whom God Almighty dwelt in equal measure as "Jivatma" and although each caste remained a self-contained unit for economic functions, members of each caste maintained love and affection for the others and called them uncle, aunt, brother, sister and so forth on the basis of respective age of each. The common bond that held all together was the belief that the Lord as "Jivatma" in subtle form dwelt in all beings equally from man to worms and also in trees and creepers and grass (vide verse 11.3.39 (Sl.7) in series entitled "Soul, Supreme Soul and Universe"). Thus, the community though divided into castes on the basis of profession was held together by the belief that God dwelt in all beings in equal measure. The message of Bhagabata on the oneness of all beings of the world helped maintenance of this conviction.

The regular reading of Bhagabata from the palmleaf copies thereof maintained and worshipped along with the image of Lord Jagannath or His brother, Balavadra, had helped the masses of rural folk to live in social cohesion and fellowfeeling.

With a view to presenting for the benefit of the younger generation in particular selections from the sayings of Bhagabata which have rendered this great service, I have with the help of the well-known Bhagabata scholar, Shri S.C. Rajguru of Bhubaneswar, put them across in fifteen chapters as detailed below:

(i) What Bhagabata is, (ii) Meaning of some obscure Vedic terms and expressions, (iii) Devotion and Devotee, (iv) Knowl-

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edge or Learning, (v) Illusion, Attachment and Salvation, (vi) Deeds, desire-free and prohibitive deeds, (vii) Religion and Ritualism, (viii) Gunas and their manifestation, (ix) Gruhasthashrama, (x) Paramatma, Jivatma and Prakruti, (xi) Non-violence—the highest virtue, (xii) The human body—its proper use, (xiii) The world is all false, (xiv) Effort for Salvation, (xv) Sudarsana Chakra—the Eternal Wheel.

The essence of Bhagabata as contained in the sayings thereof has been carefully selected for the benefit of a wider audience, particularly the younger generation and a rendering of these into simple English verse has been given in the following pages.

The other objective was to bring to the notice of Orissan people not familiar with Oriya language the beauties and teachings of Bhagabata if they have the urge to familiarise themselves with that in order to satisfy which urge the Bengalis of Midnapur prepared manuscript copies of Bhagabata in Bengali script.

The other important reason why I made this effort was to bring to the notice of the people living in other States who had their own separate mother tongues but whose younger generation is familiar with English language the beauties of Bhagabata if not translated into their mother tongue.

I have arranged the selections to put the Bhagabata verse first and below that the English verse rendering by me.

I brought some of the selections in the chapters in their original form and English renderings by me to the notice of some English-knowing High School and College standard students and I noticed that they had no difficulty in understanding the English version of the selections or sometimes the English verse renderings were easier for them to follow.

We are aware how during the last four decades since the country attained independence in the year 1947, the popularity of Bhagabata, as a matter of fact scriptural literature in general, waned gradually. Our youngsters in schools and colleges have no time to look at them, and our homes, and the elders in society have forgotten the worth of Bhagabata and such other scriptural literature and so they are not interested in encouraging the young-

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sters to read even popular epics like the "Ramayana" and the "Mahabharata" which contain valuable lessons for us to lead a useful and stainless life and to avoid life's pitfalls.

Education has tended to be lop-sided and though the students today may be more knowledgeable as storehouse of information on various topics, unfortunately that has become the be all and end all of education.

It is necessary to move the leaders in politics, society, community, administration, education and so forth to make every effort to build up the growing generation to absorb the best in our culture in order to grow up as ideal citizens.

I would like at this stage to highlight some of the popular and at the same time significant guideline sayings of Bhagabata together with their English renderings in order to introduce the beauties of Bhagabata to the readers.

अमृत विनय वचन। कहि तोषिव जन मन।।
With your sweet and humble words
Please the person you come across.

धन्य जीवन ए जगते। जे प्राण धरे प्राणी हिते।।
He is praiseworthy person on earth
Who does good to others in his life's path.

आपदे पिता गुरु अर्थे। प्राणहि न चिन्हिब स्वार्थे।।
In danger to parents and preceptor
Do not treat your life as dearer.

न देइ न खाइ संयइ। ताहार मुखे अग्नि देइ।।
Does not give to poor, does not eat
To deserve fire in mouth he is fit.

जे चित्ते क्रोध बिबर्जित। ताहार सुहृद जगत।।
Whose heart is bereft of ire,
Is friend to the world entire.

In fine, I wish to record my gratitude to Shri S.C. Rajguru of Gouri Nagar, Bhubaneswar, well versed not only in Bhagabata, but also in scriptural literature in general. It was due to his

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ungrudging help in making the selections from the entire Bhagabata for the fourteen series covering the main topics of Bhagabata composed by the celebrated Pancha Sakha Saint-Poet Jagannath Das that the work has been possible. He has also been good enough to explain the difficulties whenever faced by me in grasping the significance of the obscure terms and expressions used in the scripture and also in the topics of Bhagabata.

I am also grateful to Prof. Dr. Kanhu Charan Mishra, an eminent scholar, litterateur, author and Founder-President of Institute of Orissan Culture, Bhubaneswar, which has published some excellent books on Orissan Culture including one on Bhagabata entitled "Studies in Bhagabata" in which as many as 15 learned treatises on Bhagabata by many well-known scholars find place.

I have followed the text of Bhagabata by Shri Raj Kishore Das and checked them up in order to conform to the edition of Bhagabata brought out by the Orissa Sahitya Academy recently which is accepted by scholars as an authentic edition of Bhagabata today.

I believe that the book will be helpful to the young and old alike to understand and appreciate the sayings of Bhagabata and benefit by them to lead a stainless life on earth gaining the blessings of God Almighty.

G.N. Das

Sri Pratap Singh
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ACKNOWLEDGEMENTS

I am grateful to Shri S.C. Rajguru of Gouri Nagar for the kind help in selection of over 150 Sayings from entire Bhagabata for my "Readings from Bhagabata" and for helping me to comprehend the message contained in them whenever needed.

I am thank ful to Prof. Dr. K.C. Mishra for ungrudging help in the matter of selectiqon of the sayings and also in rendering them into English verse.

It was he who brought to my notice how the Oriya verse translation of Bhagabata by Jagannath Das was written in Devanagari script for the benefit of people of Hindi-speaking areas beyond Orissa borders and also in Bengali script for Bengali-speaking areas of West Bengal. Considering all that it was decided to put the sayings of Bhagabata in Devanagari script in my Readings from Bhagabata.

I believe and trust that the decision to put the vernacular sayings of Bhagabata in the Readings in Devanagari script will be helpful to readers all over the country as Hindi is being taught to students in schools as a compulsory subject these days.

I am beholden to our Litterateur Chief Minister Shri J.B. Patnaik for having graciously agreed to give a message of good will and blessing for my "Readings from Bhagabata". It will be of interest to the general readers that Shri Patnaik during a former tenure of his Chief Ministership was good enough to write the Foreword to the Oriya Bhagabata set brought out by the Orissa Sahitya Academy on 30.9.1989 under the caption "Santha Kavi Jagannath Das and Bhagabata composed by him".

I am thankful to Dr. S.L. Purohit, Reader in Hindi in the B.J.B. College, to have readily agreed to put the 150 selected Sayings of Bhagabata in the "Readings" in Devanagari script.

I am thankful to Shri B.R. Patel, I.A.S. (Retd.), for having given an illuminating Foreword to the Readings of Bhagabata.

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I am grateful to Dr. Prof. Mahapatra Nilamani Sahu for having given an enlightening Introduction to the Sayings of Bhagabata selected for the Readings here.

G.N. Das

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WHAT BHAGABATA IS

INTRODUCTION

The wise have said that the letters in the name "Bhagabata" in vernacular denote by भा (Bha) भाव (love-devotion), by ग (ga) ज्ञान (knowledge), by ब (ba) ब्रह्म (Lord Almighty) and by त (ta) तत्व (essential knowledge). It may be seen that the four important aspects which are referred to viz. (a) Love-Devotion, (b) Essential Knowledge, (c) God Almighty and (d) Essentials of all matters, are embodied in the name of BHAGABATA. We have noticed that in the words of God Himself as recorded in Bhagabata, Essential Knowledge (Tatwa Gyan) has been identified as God Almighty Himself.

We have also seen in the section on Devotion that as long as man does not take shelter of the Lord with firm Love-Devotion to Him, it will not be possible for him to cross the perilous sea of earth viz. to earn salvation.

We have noticed in the same section (vide Sl. No. 6) that when man practises non-attachment and thereby discards his distractions, Love-Devotion begins to grow in his heart. At the same time, it has been pointed out that Love-Devotion can grow in him only if and when he can discard attachment and also to the extent he can do it. And, it has in the same breath been warned that God is the giver only of the gift of salvation and if one asks for pleasures and riches of earth he should know that he can expect only hell in response.

It has also been said that if man entertains desires and hopes to perform deeds and desires to reach God to seek His blessings, he can do so only on discarding his desires completely and then can he hope to reach God to beg His favour. This may happen in this life or in some other life depending on the desertion of his desires.

Thus, the sayings of Bhagabata teach us as to what we have to entertain in our mind and heart and to practise, and what we have to discard from our mind and heart and never think of putting them into practice.

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1. 1/1/3:

ए रस चारि बेद मूल। निगम बृक्षर ए फल।।
पिअ जीबन अंत जाए। जेबे बंचिब माया मोहे।।

"Bhagabata" is essence of Vedas four
Derived from fruit of Veda tree
To escape the illusions of the world
Drink it as long in life you be.

2. 2/9/32:

सृष्टिर अग्रे मुहिं एक। मो तहुं प्रकाश अनेक।।
सत असत पर मुहिं। जे अवशेष शेष रहि।।
एणु ए आदि मध्य अंते। मो तहुं अन्य के जगते।।

At creation's start God alone was
He begat all else in Universe
He is above all true untrue
And whatever remained at end of things.
So, at beginning, middle and at end
Who other than God in Universe to fend?

3. 2/9/33:

अर्थ कु छाड़ि जार बशे। प्रतीत हुअइ आभासे।।
माया प्रकाश से प्रमाणे। तम जेसने ज्योतिर्गणे।।

Though not real, appears as such
From illusion's appearance
Very much like as darkness
Is apparent from brimlliance.

4. 2/9/34:

जेमंते स्थूल सूक्ष्म भूते। प्रवेश मही पंचभूते।।
छाड़ि पशंति पुण पुण। मुं माया शरीरे तेसन।।

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As to the gross and subtle Bodies of earth
The five basic elements have found access
Find entrance egress again and again
So, God enters and quits none the less.

5. 2/9/35:

आत्मा सर्बदा सर्ब ठाबे। अन्वय व्यतिरेक भावे।।
एहा जाणंति तत्वज्ञानी। माया संसारे अनुमानि।।

Soul is ever present everywhere
Without attachment in any way
This is known to all wise men
Of the illusion-ridden world who say.

6. 2/10/1:

सर्ग बिसर्ग जेबा स्थान। पोषण उति परिमाण।।
जे मन्वंतर ईश कथा। निरोध मुक्तिर व्यवस्था।।
आश्रय मिशि दशगुण। ए भागबतर लक्षण।।

The emergence of the senses ten
Matras and Elements five each
All that is known as "Sarga" in Vedas
Born of qualitative difference, they teach.
All creations by the Supreme God
Both static and moving included
Are known as "Visarga" in the Vedas
The Lord as "Sthiti", as is said.
God's grace is called "Poshana" by them
"Uti" the desire to perform deeds
"Manwantara" the period of each God
And "Isanukatha" exploits of each.
During the period of dissolution
When Supreme God is in slumber

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The period is called "Nirodha" by Vedas
On the threshold of "Salvation" for ever.
This is called "Ashraya", God's shelter
"Bhagabata" deals with all these be sure.

7. 11/2/34:

हरिचरण लाभ अर्थे। नाना उपाय शास्त्रमते।।
जाहा कहिले चक्रधर। से भागबत धर्म सार।।
भावे अभावे मने गुणि। मुर्खेहि तरे तादा शुणि।।

In order to attain the feet of God
Many are the ways the scriptures say
But what God Himself has proclaimed
Is recorded in Bhagabata as best way.
If man maintains that in his mind
Or listens, even fool benefits you will find.

8. 11/2/36:

ए भागबत धर्म शुण। ईश्वर बचन प्रमाण।।
एणे सकल ज्ञान पाइ। अज्ञान तम नाश जाइ।।

The hymns of Bhagabata be sure
Are words of God-Almighty Father
Whoever reads or listens with care
Gains knowledge, sheds ignorance for ever.

9. 11/2/38:

जीव अज्ञान भाव देख। दुख कु मणे महासुख।।
जेसन स्वप्न मनोरथे। भ्रमइ निद्रार आयते।।
मणइ सत्य प्राय ताहा। मन बिलास मात्र माया।।
ए मन कृष्ण पदे देले। ए भय न लागइ भले।।

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Look at the foolishness of man
Treats his sorrows as happiness
His dreams he treats as real true
That is but mind's ignorance;
If he links his mind to God's feet
He will not suffer illusion or fear it.

10. 1/3/44:

ए कलि जुगे जेते नरे। पड़िबे माया अंधकारे।।
ताहांकु तपन उदित। होइब भावे भागबत।।

All men on earth in Kali Age
Will live in illusion's darkness
For them there will be Sunrise
On grasping Bhagabata's true essence.

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THE MEANING OF SOME OBSCURE VEDIC TERMS AND EXPRESSIONS

INTRODUCTION

The "Vedas" and following their footsteps, "Bhagabata" have used some abstruse terms and expressions each of which bears a whole couplet load of meaning or significance and implication as would be apparent from the couplets in this series which cover some of the numerous instances of such words and expressions and may as such be treated as examples thereof.

For instance, the significance and implications of the word 'Yama' have been cited in Sl. No. 1 of this series. If instead of using the connotative term 'Yama' the various implications were spelt out in each case of its use, the Vedas or Bhagabata would be far more voluminous than at present.

In the series on "Gunas and their manifestation" some more terms and expressions of this nature have been specified in this way which will provide further instances of this kind as illustrations.

Further, the word or term may have been used to express a particular meaning in one case and a different one in another which have to be inferred with reference to the context in each case.

In order to help the reader in proper understanding of the terms, therefore, Bhagabata as well as the Vedas have spared no pains to clarify them in special couplets or verses as in the instances given in this series. These will be found helpful for proper understanding of the message in the concerned couplets or verses as the reader will find for himself.

1. 11/19/33:

बचन मध्ये सत्य बाणी। निर्लोभ पर धने जाणि।।
लज्जा सकल संग त्याग। धन संचये बइराग्य।।

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मउन ब्रह्मचर्य गुण। स्थइर्य आस्तिक लक्षण।।
जीवे अहिंसा भय क्षमा। यम द्वादश ए महिमा।।

Twelve are the attributes of 'Yama'
Of which truthful speech is supreme
No greed for others' riches, never;
For vile deeds have fear and shame.
Indifferent to amassing of riches
Steadfast on continence, non-violence
Forgiving by nature, patient and brave
Loves solitude has a helpful sense.

2. 11/19/34:

बाह्य अंतर शौच होम। जप तप मो पूजा कर्म।।
आचार्य सेवा तीर्थ गति। श्रद्धारे पूजिबा अतिथि।।
सकल चेष्टा परहित। संतोष अवलंब चित्त।।
नियम द्वादश ए जाण। एणे जीबर परित्राण।।

Maintains purity of body and mind
Meditates God worships in sacrifice
Respects and serves his preceptor
Eager to help his guests and other Beings;
Loves to visit sacred places, always content
These twelve as "Niyama" are known
Whoever obeys these, salvation does he get.

3. 11/14/36:

मो देहे निष्ठा बुद्धिशम। इंद्रिय संयमटि 'दम'।।
जिव्हा उपस्थ जय 'धृति'। 'तितिक्षा' सर्व दुखे शांति।।

Whoever is steadfast in devotion to God
Practises "sama" as scriptures say

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"Dama" is controlling all the senses
Controlling tongue and lust is to "Dhruti" the way.
In sorrows to maintain peace of mind
Is "Titikhya" as in scriptures you find.

4. 11/14/37:

परकु दंड त्याग 'दान'। 'तप' सर्व काम बर्जन।।
निज स्वभाव जेबे जिणि। 'शउर्य' बोलि ताकु भणि।।
समान दृष्टि सर्व भूते। ए 'सत्य' पद मोर मते।।

'Gift' is remitting punishment to others
'Tapas' discarding all one's desire.
He who controls his habits in full
Possesses "Sourya" in ample measure.
If one treats all Beings with equal fervour
Is steadfast on Truth as God does declare.

5. 11/14/38:

प्रिय आबर सत्य जेहि। कबि बोलंति 'रुत' एहि।।
सकल कर्म फल त्याग। 'शउच' लक्षण स्वभाव।।
संसारे सन्यास लक्षण। उत्तम त्याग ए कारण।।

Dear to all Beings and things of earth
Who is steadfast on Truth
The wise praise such a man always
And declare he is of 'Ruta' group.
Whoever disowns the fruits of his deed
Is known as 'Soucha' or clean and pure
And he who desires nothing on earth
Is held as ascetic by the wise be sure.

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6. 11/19/39:

धनाढय बोलि ए शयले। जे नित्ये इष्ट धर्म पाले।।
मुं जज्ञ रूपी हृषीकेश। दक्षिणा ज्ञान उपदेश।।
सुदृढ़े पबन धारण। परम बल ए लक्षण।।

He is real wealthy man on earth
Who follows the pieteous way of God
Learned discourse in sacrificial worship
Is offering "Dakhina" or reward.
Who controls his breath in 'Pranayam' exercise
Gains tremendous strength so say the wise.

7. 11/19/40:

'भग' मो अइश्वर्य भाव। मोर भक्ति बड़ 'लाभ'।।
प्राणी बिषये भेद-बुद्धि। न करे से 'बिद्या' प्रसिद्धि।।
निंदित कर्मे जे डरइ। उद्धब जाण 'लज्जा' सेहि।।

Devotee sings God's glory, or "Bhaga"
Devotion to God is greatest "gain"
Whoever fears to do vile deed
Is said to have real 'shame' anon.
Between Beings who does not discriminate
He is really learned, great.

8. 11/19/41:

सकल भावे अनपेक्ष। ए 'शिरि' लाभटि प्रत्यक्ष।।
समे जे दुःख सुख मणि। से महा सुखी नित्येमणि।।
निरते काम भोगे सुखी। ताहाकु बोल महा 'दुखी'।।
जे आत्म बद्ध 'मोक्ष' जाणे। से प्राणि 'पंडित' बखाणे।।

Who is impartial in all respects
Glory he shall gain

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Glee and grief who sees alike
True happiness he will obtain.
And he is truly 'sorrowful'
Who in pleasures of sex immersed
But who knows redemption and bondage of Soul
On earth he is truly 'learned'.

9. 11/19/42:

देह कलत्र बंधु घर। एणे जे करे अहंकार।।
ताहाकु मूर्ख बोलि जाणि। हसि कहंति चक्रपाणि।।
मोते भजइ जे जेमंते। उत्तम पथ ए जगते।।
तेणे चंचल जार चित्त। उद्धब जाण से कुपथ।।
जार उदय सत्व गुण। ताहाकु स्वर्ग बोलि जाण।।

Whoever makes much of himself
His wife, relations and home here
God Himself has proclaimed him
To be a fool of the first water.
In whatever manner one worships Him
That is a good way on earth
Whoever does not do that much
Uddhaba! he treads the wrong path.
Whoever gains the "Satwika" way
Heaven has dawned in him, wise say.

10. 11/19/43:

जार उदय तमोगुण। से प्राणी नरक लक्षण।।
प्राणी परम बंधु मुहिं। गुरुंक प्राये हित बहि।।
उद्धव उत्तम ए घर। अटे मनुष्य कलेबर।।
मो सर्ब गुणे जार मन। तार समीपे सर्व धन।।

In whom develops the 'Tamas' "guna"
That Being is hell embodiment no doubt

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God is the only true friend of Beings
Like preceptor doing good in and out.
Uddhaba! the human body on earth
Is the ideal home for man
Whoever sings the glories of the Lord
Will possess all true wealth one can earn.

11. 11/19/44:

मो भावे जार चित्त नाहिं। संसारे दरिद्रटि सेहि।।
अजित इंद्रिय जाहार। संसारे कृपण से नर।।
त्रिगुण संग जार नाहिं। उद्धब ईश्वरटि सेहि।।

Who does not bear in his heart
True love-devotion for the Lord
He is the poor man on earth
Being love-bereft of God.
He is 'miser' on earth be certain
Who does not exert to control his senses
Uddhaba! know God has manifested in him
Who is above all "Three-Gunas".

12. 11/19/46:

सकल भावे गुण दोष। उद्धब देखिबाटि दोष।।
गुण दोष हिं न देखइ। उद्धब गुण से बोलाइ।।

To try to see the good and evil
In all Beings and Things is vile
Not to pry into that in others
Is known as good and noble.

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DEVOTION AND DEVOTEE

INTRODUCTION

According to Sanatan Hindu philosophy and religion, next to God Almighty Father is the position of His devotee. On the other hand, on many occasions, God Himself has held that His true devotee is higher in position than Him. According to the great poet Goswami Tulasi Das of "Shri Rama Charita Manas" fame, it has been said in a couplet (Sundar Kand 47/4) of this well-known version of Ramayana in the words of Shri Rama addressed to Bibhisana, brother of Ravana, that

तुम्ह सारिखे संत प्रिय मोरें।
धरउँ देह नहिं आन निहोरें।।

i.e., it is for the love of noble souls like you and for none else, do incarnate in human form on earth.

The main traits of devotion and attributes of true devotee as recorded in "Bhagabata" by Vyasa Deva, translated by the well-known "Panchasakha" poet Shri Jagannath Das of Bhakti Cult, are set out in the selections in this chapter of Bhagabata.

1. 11/14/22:

बोलंति प्रभु भगवान। शुण हे भकतर चिन्ह।।
निरते अंग पुलकित। नयन अश्रु जले पूत।।
अंतर द्रबइ निरते। मति चंचल बिपरिते।।
जगत मोर रूप जाणे। निज शरीर न प्रमाणे।।

So said God Almighty Father,
Here are the attributes of true devotee;
His mind is always full of joy

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With devotion-tears full his eye,
His heart is softened by flow of love
Mind quickened with thoughts of God
Takes entire world as God-manifest
And his body of no worth—mere void.

2. 11/14/22:

विषय सुखे जार चित्त। मोर भजने से बंचित।।

Whose mind is always steeped
In the pleasures of mundane joys
Can he ever in life succeed
In singing with heart God's praise?

3. 1/2/49:

देहर जन्म मृत्यु दुइ। संसार धर्म ए बोलाइ।।
इंद्रिय मानंकर श्रम। प्राणर क्षुधा तृषा धर्म।।
मनर भय बुद्धि धर्म। तृष्णा एणे जे नोहि भ्रम।।
हरिर स्मरण करइ। उत्तम भागबत सेहि।।

All are obsessed with life and death
That is true of all Beings of earth;
The senses are busy each with his work
Life obsessed with hunger and thirst,
Mind taken up with intellect and fear,
Whoever pays these least concern
Meditates God within his heart
As true devotee he is known.

4. 1/6/22:

कुजोगी जनंकर चित्त। कर्म बासनारे जड़ित।।
जाबत शुभाशुभ कर्मे। चित्त आकर्षे मतिभ्रमे।।
से मोते पाइबे केमंते। कर्म आबोरि नाना मते।।

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Whoever ignorant is always engaged
In some deed based on desire
So long his mind is thus engrossed
Can he realise God ever?

5. 3/9/6:

उद्धव!
ए भब मय धन मोह। सुहृद शोक बंधु स्नेह।।
संपत्ति जाया जाति कुल। सर्ब आपदर ए मूल।।
जाबत तो पाद कमले। जे प्राणी न रहे निश्चले।।
से काहिं ए भव तरिब। जेबे न जाणे तोर भाब।।

O, Uddhaba,
On earth man is attached to riches
Grief for friend, love of relation
And home, wife, caste and community;
All these are root of peril anon.
So long he does not take God's shelter
Does not gain His affection
From the perilous sea of earth
Can he escape, passes comprehension!

6. 4/22/21:

बैराग्ये हुए जे असंग। तहुं जन्मइ भक्ति अंग।।
जेणुता देहे सांग नाहिं। एणु आत्मारे रति होइ।।

Whoever discards attachment
In him develops devotion.
Being himself free from distraction.
He turns to Soul his attention.

7. 7/10/9:

काम संकल्प जेते थाइ। जे जन्मे प्राणी ता मुंचइ।।
से जन्मे मिले तो समीपे। तो समे ऐश्वर्य कलपे।।

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Only when man discards from his heart
All desires to perform deeds
In that birth can he come near God
And get all the bliss he needs.

8. 10/63/25:

जे प्राणी ब्रताचारी मते। तप साधंति शुद्ध चित्ते।।
तपर काम्य फल आश। बर मागंति गृह बास।।
से मोते पाइबेटि काहिं। अभय बर दाता मुहिं।।
मोक्ष भंडार मोते पाइ। जे प्राणी संपद इछइ।।
से मंद भाग्य दुखी होइ। नरके पडु थांति जाइ।।

Whoever undertakes sacrifice
With austerities for gaining his wish
Of house and lands and wealth on earth
Can he hope to attain God?
God's gift is only complete bliss
Of salvation the highest peak
If one asks for mundane wealth
Unwise, he gets hell, as he does seek.

9. 11/6/54:

जाहार काम कर्म बेनि। कामना मिशि एहु तिनि।।
चित्तरे नुहइ संभब। आश्रय एका बासुदेव।।
उत्तम भक्त से बोलाइ। शुण राजन मन देइ।।

Whoever does not entertain in his heart
Deeds, desires and attachment
Whose only shelter is God Almighty
He is true devotee without doubt.

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10. 2/9/3:

जेबे से भक्ति जोग करे। जेते ममता परिहरे।।

If he devotion to the Lord does offer
Discards all his attachment be sure
Comes nearer to Almighty Father.

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KNOWLEDGE OR LEARNING

INTRODUCTION

Knowledge of essence of things or Essential Knowledge, in the words of Bhagabata "Tatwa Gyan", has been recorded as the topmost quality to be aspired by man. "Tatwa Gyan" or Essential Knowledge has been identified with God as He has Himself declared in one of the sayings (vide Sl. No. 1) in this section.

And in another saying (vide Sl. No. 4 of this section) it is affirmed that wholehearted devotion to God will bring mind under full control of man and that in its turn will ensure untold virtue of true essential knowledge.

In the saying at Sl. No. 5, it has been asserted that the truly learned man is he who knows what is Soul's salvation and what is its constriction. And, the man who, on the other hand, is attached to his body only and other bondages of the world is to be taken as the supreme dunce, as declared by God Almighty Himself.

1. 11/17/14:

प्रकृति पुरुष महत। जे अहंकार पंचभूत।।
मात्रा इंद्रिय एकादश। त्रिगुण घेनि अष्टाबिंश।।
जगत कारण समस्ते। शास्त्रे कहंति नानामते।।
जे सर्व तत्वे देखे मते। विचारि जाणिबा साक्षाते।।
से तत्व ज्ञान मोर मत। ता बिनु किछि नुहें सत्य।।

Twenty-eight in number are the basic essence
Of which the Universe is composed,
Including the eleven senses in Beings
Of the five basic elements made;
With "Gunas" three are roots of the Universe

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The scriptures have said this in many ways;
Whoever sees God in all these elements
Almighty Father God Himself he sees;
That essential knowledge is eternal Truth
Or God Himself, all else mere untruth.

2. 11/14/15/16:

जन्म मरण ए जगते। दुःख संतोष आदि जेते।।
आद्यंत मध्य परिमाणि । ए सर्व मिथ्या बोलि जाणि।।
जाहाकु आद्य मध्य अंते। बिनाश न देखि जगते।।
से सत्य ज्ञान तत्व जाण। अधिक मिथ्या परिमाण।।

All Beings are subject to birth and death
And sorrows and joys of the world
Have beginning, middle and end anon
All these are untrue as the wise have told.
Only that which has no annihilation
At beginning, middle and end anon,
Is eternal and true essential knowledge
All other than these as untrue known.

3. 11/29/14:

क्रूर अक्रूर जेते जन। ताहांकु देखिब समान।।
एमंत होइ जार चित्त। ताहाकु बोलिब पंडित।।

Whoever looks upon with equal fervour
Both noble and ignoble Beings of earth
He is to be taken as truly learned
On the mundane life-path.

4. 11/23/46:

दान स्वधर्म जे नियम। सुब्रत कर्म किबा यम।।
ए सर्ब मनर संजम। मन संजम पर ज्ञान।।

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Gift to the poor, following the scriptures
'Yama' or wholehearted devotion to God
Will bring mind under full control
And that ensure true knowledge untold.

5. 11/19/41/42:

जे आत्मा बद्ध मोक्ष जाणे। से प्राणी पंडित बखाणे।।
देह कलत्र बंधु घर। एणे जे करे अहंकार।।
ताहांकु मूर्ख बोलि जाणि। हसि कहंति चक्रपाणि।।

He is to be called truly learned
Who knows what is Soul's constriction
And also knows fully well
What is Soul's salvation.
Whoever puts a store by
His body and wife and relation
And also his mundane properties,
Says God with a smile, "is as dunce known".

6. 11/19/4:

तीर्थ गमन जप दान। जज्ञे देवता आराधन।।
ए कोटि कोटि ब्रत धर्म। ए आदि जेते पुण्य कर्म।।
नाना प्रकारे तप करि। ज्ञान कलाकु नुहें सरि।।

Pilgrimage and gifts to poor and meditation on God
And at sacrifice worshipping Him
Crores of rituals to earn piety
Together cannot match an iota of knowledge dim.

7. 10/63/25:

परम पुरुष तु हरि। जगते आत्मा रूपे पूरि।।
तोहर नाहि आदि अंत। केबल आत्म ज्ञान तत्व।।

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You are the unique Being, O Lord
As Soul you pervade the whole world
You have no beginning nor an end
As essence of Self-knowledge you stand.

8. 10/87/35:

विवेक शांति क्षमा धीर। ए चारि पुरुष कि सार।।
एहा हरइ गृह द्वंद्व। अज्ञानी जनंक आनंद।।
तोते जे चिंते अबिरते। गृह न लागे तांक चित्ते।।

The four conscienceness, forgiveness
Serenity and mental peace
Are epitome of human qualities
They quell all the conflicts fools relish.
Those who meditate God always
Mundane strifes do not cause them distress.

9. 10/37/39:

जोगी बोलाइ ज्ञान पथे। बिषय रसि अबिरते।।
निरते इंद्रिय पोषणे। धन संचय करषणे।।
उभय लोक तांक नाहिं। तोते पाइबे अबा काहिं।।

Poses himself as ascetic of knowledge
Though immersed in mundane matters
A constant slave to his sense enemies
Busy in earning and saving riches.
Has no chance in his present life
And in his after-life either
To get the blessings of God Almighty
And to mingle in You O, Kind Father!

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ILLUSION, ATTACHMENT AND SALVATION

INTRODUCTION

The acme of man's ambition on earth is salvation from the endless whirl of birth and death, exemption from the sorrows of the world.

In order to attain this bliss the wise have advised that attachment or bondage to the ties of the world has to be snapped. Indulgence in the pleasures of the world is meant to open the gateways to the attachment thereof. Therefore, the earthly attachments have to be discarded as advised and warned by Bhagabata. The sayings emphasise this again and again.

And for the same reason, man has to avoid to tread into the darkness of illusion.

The best way to discard attachment and escape illusion is to take shelter of God and to pray for the ability to control the mind from straying again and again into the wrong path.

1. 11/2/27:

हरि बिमुख प्राणी जेते। से थांति पशुंक संगते।।
ताहांकु मोहे बिष्णु माया। बिषय रसे बढ़े स्पृहा।।
देहकु वस्तु प्राय मणे। बइरि मित्र प्राय जाणे।।

All those who do not revere God
As beasts they live on earth
Immersed in illusions always
Moving on the mundane path;
They treat the body as sole treasure
And foe as real friend here.

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2. 11/7/16:

मुहिं मोहर ए संसार। सकल संसार मोहर।।
मोह जड़ित मोर चित्त। एणु मु कैबल्ये बंचित।।
असत्य सुत दारा धन। मो मन करे नित्य ध्यान।।
तो माया संकटे मुं पड़ि। भब बंधने अछि जड़ि।।
ए मोर माया जाल पाश। किंचिते छेद पीतबास।।
निश्चय करि निज दास। कह तो मार्ग उपदेश।।

"I am master of myself
The world belongs to me",
Caught in this illusion of earth
Man misses blessings of Almighty.
Son, wife, family and worldly wealth
All these are untrue on earth
But mind runs always after them
And does never leave their path.
Steeped in mundane illusion
Man is caught in the bonds thereon.
O God do Your kindness offer
Destroy the illusions for this birth
Do accept man as Your slave
Teach him to tread on Your path.

3. 7/5/30:

शुण हे त्रैलोक ईश्वर। मतिर गति चक्रधर।।
गुरुवचन कि करिब। जाहार जेमंत स्वभाव।।
असाध्य इंद्रिय कबले। गृहस्थ पड़े रसातले।।
कुल बेभार बश होइ। चर्बित चर्बण करइ।।

Do please listen, O Kind Father
On earth rules mind's behaviour

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What can the preceptor's advice do
The inborn qualities rule here.
The might of the powerful senses in man
Keep him under their clutches always
Following the tradition of family and clan,
Man merely repeats their deeds and ways.

4. 2/1/4:

सुत कलत्र देह पाइ। आनंदे तांक मध्ये थाइ।।
बिष्णुर माया सत्य चिंति। निकटे मृत्यु न देखंति।।
मरण देखु थाइ डोले। अज्ञाने भ्रमे सुख भोले।।
एणु संसार प्राणींकर। आत्मार गति अगोचर।।

Living amidst joys of son and wife
Man spends his life in so called bliss
Treating the illusions of earth as true
Sees not death goading him on the heels.
Though seeing death does not feel its presence
Roams fully immersed in joys of earth
Unknowing of the Soul within
And its ways and journey's path.

5. 3/29/5:

संसार मोह अंधकारे। देहाभिमानी जेते नरे।।
निद्रित होइ से अछंति। अज्ञाने किछि न जाणंति।।

All those who treat their bodies alone
As be-all and end-all of life
Are doubtless under full sway
Of illusion of the earth and strife.
They are always in deep slumber

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Not knowing what is what
How the world is moving where
And their own position in that.

6. 5/5/1:

जे प्राणी काम्य कर्ममान। निरंते करे आचरण।।
से प्राणी व्यर्थ ए संसारे। पड़े नरके महाघोरे।।

Those who are engrossed in doing
What their desires deem
They live no doubt a fruitless life
On death fall into hell to swim.

7. 4/25/97:

एबे तु छाड़ सुत बित्त। दारा बंधुरे स्नेह चित्त।।
अष्ट ऐश्वर्य भोग जेते। ए सज्य बिभुति सहिते।।
ए सर्व तेजि कृष्ण पदे। एकांते भज अप्रमादे।।

Renouncing attachment to son and friends
Love of wife and worldly wealth
And all other riches of jewels and gold
Powers and prestige of the earth;
Renouncing all these without remorse
Meditate Him with all your resource.

8. 4/22/35:

जे धर्म अर्थ काम मोक्ष। ए चारि मध्ये श्रेय मोक्ष।।
धर्मार्थ काम बोलि जाहा। अनित्य मिथ्या बोलि ताहा।।
अनित्ये मृत्यु भय पाइ। एणु ज्ञानी ता न भाबइ।।

Piety, wealth, love and salvation
Of these four the last is supreme

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The view that deeds are for piety and wealth,
Is fleeting, untrue and slimy.
In that flimsy and fleeting is fear of death
So the wise do not accept that.

9. 11/7/12:

तु एबे सर्ब प्राणी हिते। निरते रहि शांत चित्ते।।
ज्ञान बिज्ञाने मन देइ। निश्चले रख मन तुहि।।
संसार देख मो स्वरूपे। गंजि नोहिबु भबकूपे।।

For the good of all Beings of earth
You now retain peace of mind
Also be steadfast in heart within
On acquiring knowledge of all kind.
Accept the whole world as God-manifest
You will not be harassed by mundane pest.

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DEEDS, DESIRE-FREE AND PROHIBITIVE DEEDS

INTRODUCTION

As mentioned in Bhagabata, and recorded in the Vedas, Deeds are classified into three categories—Deeds, Desire free and Prohibitive Deeds. The subtle distinction between them is difficult to grasp. God Almighty has declared so in the Bhagabad Geeta in the words of Lord Shri Krishna saying—गहनो कर्मणा गति—"Subtle indeed are the ways of Deeds".

Bhagabata mentions that even the Supreme Deities, Brahma and Maheshwar, find it difficult to grasp that and that other Beings are simply bewildered with what the Vedas say about it (vide Sl. No. 1 under this section).

The cardinal principle is that man is responsible for the fruits of his deeds if done with desire to gain a specific end. But if his heart is pure and the only desire entertained is to gain salvation and all the deeds and fruits thereof are dedicated to the Lord, the deed has to be treated as desire-free and the doer has no personal responsibility (vide Sl. Nos. 2 & 4).

The three types of deeds — कर्म, अकर्म and विकर्म corresponding to Deeds, Desire-free Deeds and Prohibitive Deeds, relate to the three categories as indicated by Bhagabata. Deeds which are done with the objective of gaining salvation come under the category of Deeds that are done without any objective or desire — अकर्म or निष्कर्म (Desire-free). And deeds which are done with the objective of gaining mundane pleasures or wealth are known as Prohibitive Deeds. As the very name indicates man should shun doing such deeds in life.

The main features of the different categories of Deeds are indicated in the verses selected from Bhagabata for this section.

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1. 11/3/43/44:

जे कर्म अकर्म बिकर्म। ए तिनि कहंति निगम।।
ईश्वर बाक्य तिनि बेद। ब्रह्मा शंकरे नोहे भेद।।
एणे मोहित सर्व जन। न बुझि बेदर बचन।।
परोक्षे धर्मबेद कहे। पुत्रकु येन्हे बाप माए।।
औषध कटु तिक्त आणि। कहंति नाना चाटु बाणी।।
मधुर वस्तु थोइ तले। लोभे भुंजांति ताकु बले।।
तेणे हरइ तार रोग। आनंदे सुख करे भोग।।
बेद बचन एहि मते। करांति कर्म मोक्ष अर्थे।।
कहंति नाना मते बाणी। कर्मर फल परिमाणी।।
से फल लोभे करे कर्म। कर्मे खंडइ तार भ्रम।।
एहाकु कर्म बोलि जाण। ए धर्म निगम प्रमाण।।

Deeds are of three kinds in all
Deed, desire-free and prohibitory deed
God Almighty Himself proclaimed this
As the Vedas of old did record indeed.
The essence of that is hard to grasp
Even for the Supreme Gods Brahma, Mahesh
Other Beings are bewildered
Unable to follow the Vedic words;
To meet the problem the Vedas have said,
As parents persuade their ailing child
To take the bitter pungent drug
By sweet words, showing sweets to lead.
The child thus tempted takes the drug
Is cured of illness all the same,
The Vedas promise salvation, happiness
For deeds if their way you perform
Promising the reward of salvation
The Vedas prompt man to do the deed
Man does that, gains his conviction
That is "deed" in view of Vedas indeed.

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2. 11/3/36:

अकर्म मत जे बिचार। एबे हो शुण नृपबर।।
जे धर्म कहे बेद मते। आनंदे धरि ताहा चित्ते।।
कर्म संपादि कर्म फल। जे भाबे हृदय निर्मल।।
से फल कृष्ण पदे देइ। चित्ते भक्ति भाव बहि।।
ताहांकु बोलि महामति। दुर्लभ मुक्ति से लभंति।।
ए बेद ईश्वर र बाणी। ब्रह्मार बचने प्रमाणि।।

According to the Vedas of old
The deed is called desireless
If man does it with pure heart
And if that with devotion to God dedicates.
That man is truly wise and great
Earns salvation for doing his deed;
That is what has truly proclaimed
Brahma, the Creator, without doubt indeed.

3. 11/3/45:

अजित इंद्रिय जे प्राणी। से जे न करे बेद बाणी।।
करंति मूर्खंकर रीति। बिकर्मे जन्म मृत्यु पांति।।
नाना प्रकार बाणी शुणि। बेद बचन न प्रमाणि।।
भेद करंति बेद पथे। पाषांड गुरु बाक्य मते।।
उभय लोक तांक नाहिं। निराशे थांति दुःख सहि।।

He who has not conquered his senses
And follows not the Vedic dictates
Prefers the way of the fools instead
Lives and dies, in prohibitiveness.
Who listens to various religious talks
Not adhering to Vedic advice
Finds loopholes in foolish preceptor's words
Disheartened in present and after-lives.

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4. 3/2/28:

কৃষ্ণর জন্ম কর্ম গুণ। নিরতে পঠন শ্রবণ।।
দেহ স্বভাবে জেতে কর্ম। বেদ বচনে কুল ধর্ম।।
সকল কৃষ্ণে সমর্পিব। নিষ্কাম চিত্তে নিত্যে থিব।।
স্বধর্ম জপ তপ দান। জে আত্ম প্রিয় বস্তু মান।।
জে দারা সুত গৃহ প্রাণ। কৃষ্ণে কটিব সমর্পণ।।
সর্ব সংপদ কৃষ্ণে দেই। উদাসী মতে দেহ বহি।।

Listening to Lord Krishna's incarnation
And to the exploits of His life
And all the deeds that man performs
Following tradition of society, tribe;
If all that is dedicated to the Lord
And also outcome of all other deeds
His son, wife, all material wealth too
And he lives unattached, without needs;
Such deeds will be taken as desire-free
Living as guest in home family-tree.

5. 3/32/3/2:

কর্মরে মূঢ় মতি নর। কৃষ্ণ ভক্তি করে দূর।।
অর্থ সংচই অবিরত। জঞ্জরে দেই থাই চিত্ত।।
করই জজ্ঞ অনুষ্ঠান। তহুং পুজই দেব মান।।
তদংতে পিতৃ তোষ অর্থে। পূজই শ্রাদ্ধে শুদ্ধ চিত্তে।।
শ্রদ্ধারে এ ধর্ম আচরে। পিতৃ দেবতা কর্ম করে।।
সে প্রাণী গমে চংদ্র স্থান। সেঠারে করে সোমপান।।
ভোগর প্রাংত জেবে হোই। সে স্থানু লেউটি আসই।।

The foolish man immersed in mundane deeds
Forgets devotion to the Lord
Earns and saves his riches always
To perform sacrifice, to worship God;

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Many Gods he worships in that way
And his forefathers on "Sradha" day.
All that he performs with affection
Worshipping Gods and forefathers anon,
On death, he gets the Lunar region
After a period on 'Soma' drink to return.

6. 4/2/22:

ए कुट गृह धर्म मध्ये। बिषय भोग इच्छा मध्ये।।
बिस्तारि जज्ञ कर्मकांडे। दंभे आचरि ए पाषांडे।।
देह कु स्वार्थ प्रायमणे। आत्मार गति न प्रमाणे।।

All that is mundane religion, not else
Based on desires for earthly joys
Giving it pride of place in scriptures
The vicious have started all these ways,
Taking body as be-all of life in belief
Forgetting the Soul as end-all of life.

7. 4/8/86:

जेबे इंद्रिय निबारिब। निरते भक्ति भावे थिब।।
बिशुद्ध भाव देखि तार। मिलंति ब्रह्मांड ईश्वर।।

If man keeps his senses controlled
With the help of devotion to God
Seeing his pure mind and deeds
To him will reach grace of the Lord.

8. 4/25/7:

तु कर्म मार्ग हेलु हीन। बिअर्थ गला तोर दिन।।
निरते कर्मे निमज्जिलू। तु आत्म हित न जाणिलु।।
जे कर्मे मोक्ष मार्ग हानि। तु ताहा श्रेय प्राय मणि।।
जे संग दोषे ज्ञान क्षये। बुझि तु न पारिलु राये।।

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Engaging in mundane deeds on earth
Man could not achieve anything
Remaining steeped in that always
Did not attend to Soul's well-being.
He preferred action that does not lead
Man on the way to salvation
The company that tends to diminish knowledge
He chose that due to folly anon.

9. 4/29/45/46:

बेद बिहित जेते कर्म। जज्ञ आचरि मुनिश्रम।।
इंद्रादि देबंकु पूजंति। एणु ए ब्रह्म न जाणंति।।
से हरि जारे करे दये। ता मति बेदे निष्ठा नोहे।।
मलिन बुद्धि जेबा होंति। सेमाने बेद कर्म चिंति।।
अज्ञानी बोलि तांकु जाण। जे आत्मा न कला प्रमाण।।
जे आत्म तत्वे हरि पाइ। ताहा न बुझि कर्मे बाइ।।

All the deeds the Vedas commend
The sacrificial acts they prescribe
For worshipping Indra and other Gods
Do not help know the Supreme Soul that be.
But those of inferior intellect
Are on Vedic ways intent;
Know them as foolish men on earth
Who do not accept Supreme Soul at first.
Not striving to gain self-consciousness
That enables man to know God's essence.
They remain immersed in deeds always
Without striving to gain His grace
Whoever wants the blessings of God
With him the Vedic ways do not accord.

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10. 10/87/39:

अशेष बासना दउड़ि। हृदरे जटा रूपे जड़ि।।
तहुं संचरे काम बृक्ष। पत्र पुष्प फल प्रत्यक्ष।।
जीव ता सुखे भोग करे। पशु जेसन पत्र चरे।।
से काम बृक्ष अबिरते। सुखे बढ़इ हृदगते।।
ताहाकु बले छले भिड़ि। केहि न पारंति उपाड़ि।।
बुलंति नाना तप फले। जोग समाधि तीर्थ जले।।
अति कठोरे से भ्रमंति। हृदरु न फिटइ ग्रंथि।।
बिबिध मते दुःख पाइ। ताहाकु अति दूर तुहि।।
नित्ये से काम भोग चिंति। ए छेनि तोते पाशोरंति।।

Desires of man in form of ropes
As matted locks close in on his heart
There the desires grow like a tree
With leaves, flowers and fruits all smart.
Man enjoys all that in happiness
Like beast enjoying the grass on field
The tree grows nourished by his heart
All the pleasures to man does yield.
None is able to uproot the tree
By force, austerity or pilgrimage
The knot gets more tightened on heart
Does not slacken by any of these ways.
Man wanders farther from God all along
Suffering all the sorrows of earth
Steeped always in mundane deeds
He forgets God on his life's path!

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RELIGION AND RITUALISM

INTRODUCTION

In Bhagabata the two main wings of Vedic religion are mentioned as (1) endeavour or प्रवृत्ति and (2) restraint or निवृत्ति.

The former is the way of effort and the latter, restraint from deeds or endeavour and engaging in singing the praise of God, meditating Him and taking His Name all of which are said to be nectar for the devotee to take. He sits quiet and takes this nectar all the time.

As for the way of endeavour, the devotee has as a first step to control and stabilise his unstable mind. For unless the mind is made tranquil and stable he will not be able to engage it in the endeavour to take the name of the Lord. If the devotee's mind wanders while he is taking the name of God, not concentrated on the Lord, it will not be taken as taking His name or singing His praise. The ancient saint-poet sant Kabir of Bhakti Cult has said in one of his couplets:

माला तो कर में फिरै, जीभ फिरे मुख माहिं।
मनुआ तो चहुं दिशि फिरै, ऐ तो सुमिरन नाहिं।।

That is, if you move your prayer beads with your fingers and take God's Name quietly in 'mouth' but if your mind within wanders, it cannot be called Lord's prayer.

It has been indicated in Bhagabata that the main hurdle in the way of bringing the mind under control is attachment to the bonds of life. The devotee has to discard attachment to family, home, riches, friends and relations. The other powerful hurdle is the sense enemy lust. As a matter of fact, the devotee has to make every effort to bring his five sense enemies of काम, क्रोध, लोभ, मोह and मद (viz. lust, ire, greed, attachment and power) under control. These are very elusive apart from being powerful.

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In one of his significant hymns Sant Kabir has said: If you discard ire, greed takes its place, and lust follows greed, and attachment to bonds of earth proves itself as most potential of the sense enemies.

In order to prove himself equal if not more powerful than the sense enemies in him, the devotee can succeed if he fortifies himself by practising austerities of truthfulness, compassion, patience, straightforwardness, refraining from idle talks etc. all thirty of them, specified in Bhagabata as true religion or righteous conduct of man (vide Sl. No. 10 of the topic Gruhasthashrama).

On top of every other effort is taking shelter of God for His blessings. In many of the sayings under this chapter the matter has been dealt with in a heart-touching manner.

1. 7/15/47:

प्रबृत्ति निवृत्ति ए कर्म। संसारे बइदिक धर्म।।
प्रबृत्ति पथे संचरंति। निबृत्ते अमृत भुंजंति।।

Vedic religion is to move
From Endeavour to Restraint
Endeavour entails effort for achievement
In Restraint on Nectar you sit quiet.

2. 3/28/2/4:

एणु ए ग्राम्य धर्म छाड़ि। निवृत्ति मार्गे चित्त बढ़ि।।
निश्चल स्थान रे से बसि। मित आहारे प्राण पोषि।।
अहिंसा सत्य मार्ग भजि। अधिक प्रतिग्रह तेजि।।
जे ब्रह्मचर्य आचरण। तप शउच अध्ययन।।
पुरुष रूपि नारायण। ता पादे करिब अर्चन।।

Leaving the ritualistic way
Let your mind on restraint proceed
Living in a quiet place on meagre food
Following the path of truth, shunning greed;

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Discarding acquisition of wealth always
Whoever practises celibacy, non-violence
Worships God with purity of mind
Performs austerities will attain success.

3. 3/32/16/19:

जे माने काम्य कर्मे रत। कर्म करंति अबिरत।।
निंदित कर्म न करंति। बेद बिधि रे आचरंति।।
इंद्रिय न जिणिले जेणु। सकाम कर्म कले तेणु।।
रजो गुणरे तांक मन। कल्पुण थाइ अनुक्षण।।
गृह कर्म रे होइ रत। पितृंकु पूजे अबिरत।।
बिमुख श्रीकृष्ण कथारे। रहंति गृहादि ब्यापारे।।
छाड़ि से कृष्णामृत कथा। नित्ये शुणंति ग्राम्य गाथा।।
तांकु बिधाता बाम हेला। बिअर्थे तांक जन्म गला।।
जे सने बिष्ठा भोजि माने। बिष्ठा भक्षंति बड़ ज्ञाने।।
ए मूढ़ लोके सेहि रूपे। पड़ि जंत्रित भव कूपे।।

Those engaged in various deeds
Following Vedic principles
Though the deeds are not hateful
Because their senses are not conquered
The deeds are not desire-free,
As they are keen to achieve desires
Like the "Rajo Guna" people do
Busy always in mundane matters
They worship forefathers always too.
Unmindful of Lord Krishna's words
They remain immersed in domestic matters
Listening ritualistic verse always
Such people do waste their earthly lives
Never gain God's blessing and grace

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Like the filth-eating animals of earth
Gloating over filth as best food
These foolish men of earth likewise
Love the base ways of world as good.

4. 4/31/20/21:

बिशुद्ध होइ जेबे मन। बिनाश होए चेष्टा मान।।
एमंत भक्ति जेबे चित्ते। बिशुद्ध हृद अबिरते।।
तहिं बसंति भगवान। न जांति तहुं अन्य स्थान।।
ए बिने आन जे कुजोगी। बिषय सुखे नित्य भोगी।।
ताहांक पूजा न घेनंति। जेणु से रसकु जाणंति।।

If mind becomes unalloyed and pure
Man loses interest in desired fruit
Whoever harbours devotion in heart
It becomes unalloyed pure alert.
The Almighty resides in such a heart
Does not prefer another one
But if immersed in mundane joys
God does not accept his worship anon.

5. 11/2/33:

कबि बोलंति राये शुण। जे भागबत धर्म गुण।।
नाना प्रकारे हरि पदे। जाहार चित्त अप्रमादे।।
भजइ जाणि बिष्णु माया। से हरि करे तारे दया।।
बिष्णुर अभय चरण। मंगल़ कुशल़ कल्याण।।
अशेष भय नाश करे। जे नित्ये कृष्ण नाम धरे।।
देह संपद दारा सुत। एणे मोहित जार चित्त।।
काम संकल़्प दिने दिने। बढ़इ बिषय चिंतने।।
मायारे मन अगोचरे। भ्रमइ अशेष प्रकारे।।
कृष्णर अभय चरण। अशेष दुःख निबारण।।

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Here is the essence of religion
From the sayings of Bhagabata of old;
He whose heart is steadfast on God
Gets His blessing as the wise have told.
Whoever sings the praise of the Lord
With true devotion always
Escapes the fears of the world
In true happiness lives his days;
But whose mind is ever immersed
In his wife, son and riches of earth
Remains busy in mundane matters
Forgetting the Lord and righteous path;
Steeped in illusions of the earth
Roams thoughtless, mind uncontrolled;
Forgetful that the grace of the Lord
Dispels the sorrows of the world.

6. 11/2/34:

संस्कार जप तप दान। ए सर्व पबित्र बिधान।।
जेते ए विविध प्रकार। पवित्र बाह्य कलेबर।।
मोर स्मरण जेबे करे। से शुद्ध अंतरे बाहारे।।

Asceticism, sacrifice and gifts to poor
No doubt purify body of man
But meditation of Almighty Father within
Purifies both body and mind anon.

7. 11/2/35:

बेद बचन धर्म शास्त्र। ए बेनि बिप्रंकर नेत्र।।
एक नथिले कणा होइ। दुइ अभावे अंध सेहि।।
एमंते बिप्र जदि चित्ते। हरिंकि भजे अबिरते।।

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ताहार अमंगल नाहिं। सकल पापुं से तरइ।।
एमंते भागबत तत्व। ईश्वर वचन निर्गत।।
एहा जे न करंति प्राणी। धर्म संशय मने गुणि।।

The four Vedas and all the scriptures
Are said to be two eyes of the wise
For want of one, man is one-eyed
For want of both blind he is.
If he sings praise of God always
No harm overcomes him in his way
And all the sins committed by him
Are in no time washed away.
This is what God had Himself said,
If anyone ever doubts His message
Or does not attach importance
Has in this and after-life no happy days.

8. 11/2/36:

मन बचन देह चित्त। अबा इंद्रिय बुद्धि कृत।।
किबा स्वभाव अनुसारे। जे कर्म करिए संसारे।।
ता नारायणे समर्पिब। जीबर स्वधर्म ए भाव।।
ए भागबत धर्मगुण। ईश्वर बचन प्रमाण।।
एणे सकल ज्ञान पाइ। अज्ञान तम नाश जाइ।।

If man surrenders to God in full
All deeds performed by words and mind
And those done by his senses and body
Or his intellect you will find;
Or by his nature or habit done,
On that the Lord did so proclaim,
He will gain all knowledge on that
And overcome what ignorance does maim.

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9. 11/2/39:

दुर्गम पथ ए भजन। भये भाजिले जोगी जन।।
एबे कहिबा शुण राये। सुगम भजन उपाये।।
कृष्णर जन्म कर्म जेते। नाना चरित ए जगते।।
श्रवण स्मरण कीर्तन। तारइ अशेष भुबन।।
से नाम भावे चित्ते जड़ि। ह्रदरु लाज भय एड़ि।।
कामादि संग दूर करि। ए घोर संसारे बिहरि।।

Difficult is singing the praise of God
Even the ascetics failed in it
I shall tell you now, do listen
The easier way to this acquit.
The Lord incarnated as Shri Krishna
Took His birth in Dwaper Age
Sing of that and of how and why
He is taken as "World Preceptor" by the sage.
The more you meditate, hear and sing
All that and His exploits of life
Without shame, lust and fear of Beings
You will gain freedom from world and strife.

10. 11/2/43:

तहुं जन्मइ बइराग्य। माया जड़ित सुख त्याग।।
तदन्ते होइ दिव्य ज्ञान। ए अनुभव अभ्यासेण।।
आनंद रस पाए निति। चित्ते प्रबेश होए शांति।।
परम शांति भजे भले। त्रितय तापु से निस्तरे।।

From that will grow non-attachment in you
And if you discard joys of illusion
You will gain Essential Knowledge
Which you notice from experience anon;
From that you gain eternal happiness

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Also the bliss of peace of mind
And escape from all sorrows and strifes
Of physical, natural and mundane origin you find.

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GUNAS AND THEIR MANIFESTATION

INTRODUCTION

The three Gunas or qualities of 'Satwa', 'Rajas' and 'Tamas' indicate the three broad classifications of men on earth corresponding roughly to the three categories into which, in common parlance, men have been classified viz. good, indifferent and bad respectively as 'Satwa', 'Rajas' and 'Tamas'.

The sayings included in this section give the representative characteristics of each: 'Satwa' as good, 'Rajas' as indifferent and 'Tamas' as bad. The first three serials, 1, 2 and 3, give the essential features of 'Satwa', 'Rajas' and 'Tamas', respectively. The "Satwik" Beings are embodiment of love, renunciation, shame for wrong deeds, non-attachment, truth, contentment, compassion, in the main. The qualities have been amplified in some of the subsequent serials independently or in conjunction with those of 'Rajas' and 'Tamas' in some other serials mainly Sl. Nos. 5, 6 and 7.

In Sl. No. 4 the nature and qualities of the man of mixed Gunas of 'Satwa', 'Rajas' and 'Tamas' have been mentioned. It is seen that the majority of humans belong to this category.

Bhagabata has emphasised that with the help of the 'Satwik' Guna at heart, man should try to conquer the two other Gunas of 'Rajas' and 'Tamas' and on further progress also conquer all the Gunas including the 'Satwik' too. Then with the true preceptor's help he becomes ready for generation of the 'Satwik' learning and wisdom, which will be his highest attainment as mentioned in Sl. No. 10 in this series.

Of the man of "Rajas" Guna it is said that he wants to put even the Almighty Father and all the virtues of 'Satwik' wisdom to the benefit of his domestic needs. Being steeped in mundane affairs and success therein what else would be his attitude? Even

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with traces of "satwik" qualities his mind and heart concentrate on his home, wife, son and riches of earth (vide Sl. No. 4).

On the other hand, the man of 'Tamas' quality (vide Sl. No. 3 in this series) is ruled by his ire, greed and other sense enemies. The traces of 'Satwa' and 'Rajas' are overshadowed in him.

Conquering the three Gunas has been extolled as the highest achievement of man. In the case of the Preceptor this has been indicated in the Sankhya Scripture as below:

द्वंदातीतं त्रिगुण रहितं सद्गुरुं तं नमामि।

"I bow to the Preceptor who being beyond all strifes and the three Gunas is called True Preceptor."

The wisdom held out by Bhagabata about the Gunas is to rise above all the three Gunas, bear love-devotion to the Almighty and clear the way to gain the 'Satwik' knowledge and wisdom to become strifeless द्वंदातीतं and त्रिगुण रहित that has been extolled in the case of the 'Sadguru', the True Preceptor.

1. 11/26/2:

तपस्या त्याग शम दम। सत्य संतोष दया धर्म।।
तितिक्षा श्रद्धा लज्जा स्मृति। निस्पृह मति आत्मरति।।
ए सर्बभाव सत्व गुणे। सांख्य जोगर परिमाणे।।

According to Kapila's Sankhya Scripture
'Satwa' Guna consists of renunciation
Control of mind and desire in man
Content, steadfast on truth, and compassion.
Steadfast too on righteousness, non-attachment
Love of all Beings of the Universe
Devotion to the Lord and shamefulness of impiety
Subject not to forgetfulness of essence.

2. 11/26/3:

काम व्यापार तृष्णा मद। गर्व सकल मति भेद।।

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जश प्रतिष्ठा सुख इछा। लोभे देबता संत दीक्षा।।
उद्यम बीर्य परिहास। रणे उत्साह स्तुति आश।।
एते लक्षण रजो गुण। शुण हो तामस लक्षण।।

Listen to features of 'Rajas' Guna now,
Egoful and alert, craves mundane joys
With wealth and power and prestige too
Out of greed worships Gods and saints.

3. 11/26/4:

बिषाद क्रोध लोभ हिंसा। जाचञ्ञां जय मिथ्या भाषा।।
कंदल शोक भय भ्रम। निद्रा अलस आशा श्रम।।
एते तामस गुण जाणि। एवे हो शुण परिमाणि।।

The man of "Tamas" quality you know,
Is steeped in greed, envy and ire
In disputes that bring him sorrow and strife
Is idle and full of lies and fear.

4. 11/26/6/7:

मिश्रित गुणर लक्षण। मुहिं मोहर एहि भ्रम।।
जा चित्त धर्म अर्थ कामे। हृदे भजइ गृहाश्रमे।।
त्रिगुण मिश्रण ता जन्म। एबे कहिबा बीर शुण।।
जाहार शम दम दया। सुशांति अंतरे निर्माया।।
से सत्व जुक्त अनुमानि। कामादि युक्त रजोगुणी।।
दंभ मत्सर क्रोध जार। से प्राणी तम दुराचार।।

Here are "Satwa"-"Rajas"-"Tamas" mixed features
Steeped in I and mine, of selfishness
Even in pieteous matters never forgets home
Such man is born with mixed quality doubtless.
Of them whose mind and senses are controlled

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Who is kind, stable and unattached
If these are more pronounced in him
He belongs to "Satwa" quality no doubt.
In whom the urge for doing deeds is great
He is the "Rajas"-quality man;
If he is full of ire, pride and envy in him
He is of "Tamas" quality anon.

5. 11/26/8:

जे सर्व धर्म परिहरे। मो भावे श्रद्धा भक्ति करे।।
जे सर्ब भावे निरपेक्ष। से सत्व जाणिब प्रत्यक्ष।।
आत्म कल्याण आशे मोते। भजे से राजस जुकते।।
जे हिंसा कर्मे भजे मोते। तामस बोलि जाण चित्ते।।

Forsaking niceties of religion, if man
To Almighty Lord offers Love-devotion
If he is unattached to all Beings and things
No doubt is of "Satwik" category anon.
If for welfare of his ownself
Man offers devotion to the Lord
He should doubtless belong to "Rajas" class
As motivated is his devotion to God.
If for harming another Being
Man offers to the Lord his devotion
He does so with a vile motive
In 'Tamas' class will be his inclusion.

6. 11/26/9:

जेबे सात्विक मते प्राणी। स्वभावे रज तम जिणि।।
निर्मल सत्व गुण जेवे। सकल सिद्धि लभे तेवे।।
जे रज गुणे संग होइ। से दुःखे जयश्री लभइ।।
जे मूढ़ तम गुणे मिशे। से शोक मोह हिंसा बशे।।

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Whoever by his "Satwik" guna is able
The Gunas 'Satwa', 'Rajas' and 'Tamas' to conquer
If he leads "Satwik" life on earth
Gains all attainments of life be sure.
Whoever follows "Rajas" path in life
Gains fame, suffers worries of deeds,
If he prefers the "Tamasik" way instead
Suffers sorrows that attachment breeds.

7. 11/26/9/11:

प्रसन्न चित्त इंद्रि शांत। निर्भय बिषय रहित।।
चित्ते प्रकाश सत्व जेबे। दृढ़े मोहर पाद सेबे।।
जे कर्मफल प्राप्ति अर्थे। मन चंचल अबिरते।।
भ्रमइ सदा निरलस। जाणिब राजस प्रकाश।।
जाहार चित्त स्थिर नोहे। मन संकल्प नाश प्राये।।
अज्ञाने बिषाद हुअइ। तम बढ़ंते जाण तुहि।।

Whose senses are controlled, is glad at heart
Remains fearless without attachment
He follows the "Satwik" way of life
Deep devotion for the Lord is his bent.
Whoever to gain desired fruits of his deeds
Remains busy always, unstable in mind
Restless with his deeds is of 'Rajas' type
His mind is always occupied you find,
Whose heart is not stable, mind not steady
In ignorance is restless and sorrowful
Know for certain he is of "Tamas" breed
Feels helpless steeped in "Tamas" pool.

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8. 11/14/2/3:

सात्विक करि तीक्ष्ण बाण। जिणिब रज तम गुण।।
निर्मल़ चित्त हृदे धरि। जेबे सुजने सेवा करि।।
ए भावे जिणि सत्व गुण। क्रमे नाशिब तिनि गुण।।
तेबे अधर्म क्षय जाइ। सात्विक धर्म प्रकाशइ।।

With "Satwik" guna as sharp weapon
Who conquers Gunas "Rajas" and "Tamas" too
If he serves the noble with a clean heart
Will be able to conquer "Satwik" too.
He will thus conquer all three 'Gunas'
His impiety will then dwindle to nil
"Satwik" piety will grow in him
And his heart with that will fill.

9. 11/14/4:

जन्म उदक काल़ कर्म। अगम शास्त्र प्रजाजन।।
निश्चल ध्यान मंत्र देश। संस्कार घेनि एजे दश।।
ए आदि जेते वस्तु जात। जाणुतु त्रिगुणे जड़ित।।

'Birth', 'dissolution', 'death' and 'deeds'
Quiet meditation, "Tantra", environ
The prescribed purifying rites and surroundings
All ten are no doubt of Gunas born.

10. 11/14/5/6:

सात्विक भावे ताहा साधि। साधु पंडित शुद्ध बुद्धि।।
रज तमस गुण दुइ। गुरु वचन दूरे थोइ।।
तेबे सात्विक मय ज्ञान। निकटे होए उत्पन्न।।

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With "Satwik" will in mind and heart
If man tries with wisdom and knowledge pure
With help of the preceptor's advice he will
Be able to conquer "Rajas" and "Tamas" sure
Then "Satwik" wisdom will grow
Soon enough in him you know.

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GRUHASTHASHRAMA

INTRODUCTION

In common parlance "Gruhasthashrama" denotes how man should live in his respective community or society to lead a useful life on earth: good neighbourly feeling with fellowmen, service to the poor and distressed, cooperation with local association of students, religious and cultural institutions, etc. and maintaining cordial relation with all family members.

In the Scripture of Bhagabatam of Vyasa Deva and its vernacular version by the great saint-poet Shri Jagannath Das of Panchasakha fame, the principles enunciated and guidelines laid down for the householder (Gruhastha) to follow in order to lead a fruitful and exemplary life on earth, to make mention of a few of them, are to possess a stable and controlled mind and senses, live a friendly life with the neighbours, not immersed in attachment to his wife, son, parents and earthly riches.

The ideal relation of the householder in family is that of a guest unattached to any member though with love, respect and readiness for sacrifice for one another's needs, comforts and service.

Above all, the householder must lead a stainless life and observe righteousness which is synonymous with religion.

In the sayings, Bhagabata has laid down as many as thirty righteous traits for the ideal man. The one at Sl. No. 10 of this series specifies them.

The householder while paying due attention to lead a worthy social life, should bear in mind that human life's main aim is exerting to gain salvation with blessings of the Lord by constantly remembering Him and singing His praise.

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Many of the sayings hold warnings for avoiding pitfalls on the way of life. The ones at Sl. Nos. 12, 13 and 14 in particular deserve attention in this respect.

1. 10/84/36/37:

चंचल चित्त शांति अर्थे। शास्त्र लोचने धर्म पचे।।
सुगम मार्गे कबि जने। देखाइ छंति बिद्यमाने।।
ए जज्ञ आत्मा सुख देइ। गृहस्थाश्रम धर्म एहि।।

For tranquillity of the unstable mind
The scriptures and the wise sage
Have given some simple guidelines
In the Gruhasthashrama phase.

2. 11/17/48:

ए भावे गृह धर्म मत। चित्त न करि मोह ग्रस्त।।
गृहरे संपद बिपदे। कुल कांचन बंधु मदे।।
मोहे नोहब मनछन्न। ए सर्ब नश्वर समान।।
ए भाबे जाणि शुणि देखि। इच्छा ए सकल उपेक्षि।।

With mind free from attachment
Forgetting weal and woes of home
Fleeting matters of clan and wealth
Do follow the essence of Gruhasthashrama.

3. 11/17/49:

ए सुत दारा बंधु संग। जे सने समुद्र तरंग।।
पथिक जेन्हे बृक्ष तले। श्रमे मिलंति एक मेले।।
श्रमसारिले जेझा मते। चलंति बृक्ष छाड़ि पथे।।
जे सने प्राणी निद्रा गते। संपद देशे स्वप्न गते।।
एहि प्रकार गृह बास। एणे न करिब बिश्वास।।

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Your son, wife and relations are like
Waves to the water mass of ocean
As wayfarers join one by one
Each leaving when his work is done,
Like in dream you see heaps of wealth
On waking no trace of that remains
So are fleeting the relations and wealth
No faith be ever put in them.

4. 11/17/54:

एहातु बुझि जदु बीर। चंचल चित्त स्थिर कर।।
अनित्य असत्य शरीर। अंते लभइ तम घोर।।
एणु अतिथि प्राये होइ। मोर भक्त गृहे थाइ।।
पुत्र कलत्र बंधु शिरी। न बोल मोहरि मोहरि।।
दइब माया ए संसार। एणे न करे अहंकार।।
ए भावे थाए जेउँ जन। से गृहे नुहइ बंधन।।

Taking your entire family and home
As fleeting perishable after all
If you live as guest without attachment
Family and home will not bind you withal.
Not claiming your son, wife and friend
As belonging to you and none other
If you see they are all illusion, not more
You escape the bonds of home be sure.

5. 5/19/14:

दारा तनय धन घर। एणे अर्पित मन जार।।
से तोते पाइबेटि कांहि। श्रम केबल तार देहि।।

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Whose mind is always fully immersed
In wife and riches and home and son
Can he ever realise Almighty Father?
All effort will be mere exertion.

6. 5/14/28:

देब मायारे मोह होइ। नारीर बश भाब बहि।।
ता भुज लतारे बंधन। ता स्नेहे मन करि छन्न।।
ता अबलोकन निहारे। तेणे आसक्त मूढ़ नरे।।
ता सुत दुहिता बचने। चित्त निबेशि अनुक्षणे।।
ताहार कोमल़ बचन। श्रबणे पीयूष जेसन।।
हृदये हरषित होइ। आशाकु तहिंरे बल़ाइ।।
आत्मा अहित से अटंति। जीबकु नरके क्षेपंति।।

In the illusions of the world
If one comes under the spell of woman
Craves her body and her love
Her words as nectar to hear anon.
Her look is so very winsome
He falls a prey in no time
The words of her son and daughter
Are like sweet nectar flowing in rhythm.
All that gives him immense pleasure
Longs to immerse in that for ever
But all that is harmful for his Soul
Clears the way to hell be sure.

7. 7/5/30:

असाध्य इंद्रियंक बल़े। गृहस्थ पड़े रसातल़े।।
कुल बेभार बश होइ। चर्बित चर्बण करइ।।
ताहांक मति कृष्ण भाबे। केबेहें नुहइ प्रभाबे।।

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His senses uncontrolled if they be
Will throw man into hell to swim
Under the influence of clan tradition
He merely repeats his forefathers' whim.
His mind does never turn to God
To take shelter of the Lord.

8. 7/6/9/10:

गृह बंधने बंदि होइ। आत्मा उद्धरि न पारइ।।
अति जंत्रित स्नेह पाशे। दुर्जय इंद्रिय बिलासे।।
अर्थ अर्जने अबिरते। लोभ कढ़इ अंतर्गते।।
प्राणकु अति स्नेह भरे। से तृष्णा केबातेजि पारे।।
जे धन अर्थे बिके प्राण। ताहार कांहि परित्राण।।

He falls a prey to bonds of home
Unable to save his Soul anon
From ties of love and sense enemies
Always busy with riches to earn.
His greed increases from day to day
As he gathers wealth in lieu of self
Once he sells his life for wealth
There is no escape from clutch of pelf.

9. 7/9/45:

ए गृहे मैथुनादि सुखे। प्राणी क्रीड़ंति दुखे शोके।।
कंडु जेसने नख माझे। निमिषे कोटि सुख बुझे।।
कंडु अंतरे महा दुख। तेसने गृहबद्ध सुख।।

At home with pleasures of lust and sex
Man lives amidst his life's sorrows
As scratching of old wound and sore
Gives pleasure of scratching that grows

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But soon the pain revives on that
So is the pleasure of home at last.

10. 1/11/8/9:

सत्य शउच दया तप। तितिक्षा सम दम कल्प।।
अहिंसा ब्रह्मचर्य त्याग। स्वाध्याय आर्जब बिबेक।।
संतोष सम दृष्टि सेवा। जेणे संतोष बिप्र देबा।।
क्रमे निबृत्ति ग्राम्य धर्म। मउन आत्मा बिचारण।।
हृद निरोध दुष्ट मन। ए प्राणी साधारण धर्म।।

Truthfulness and purity of mind
Austerity and compassion
Patience and control of senses too
Non-violence and continence anon.
Straightforwardness and charity
Contentment and service of the sick
Gradually withdrawing from mundane matters
Refraining from all useless talk.
All these are true religion of man
Righteous conduct is religion.

11. 7/11/10/12:

उत्तम अन्न करि भोग। भूत अतिथि पूज आग।।
आत्मा देबता बुद्धि करि। ए भाबे गृहे थिले तरि।।
कृष्णर नाम अनुक्षण। स्मरण कीर्तन श्रबण।।
सेबा पुजन दास पण। सुसख्य आत्म निबेदन।।
परम धर्म ए प्रसिद्धि। मनुष्य जन्मर ए बिधि।।
त्रिश लक्षण धर्म एहि। जेणे संतोष भाबग्राही।।

Offering sweets to the Lord
And giving same to guests thereafter

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Soul in all Beings is God indeed
This belief brings salvation be sure.
Singing and remembering God's name
Surrendering wholesale to the Lord
This is religion for man to follow
He will then realise Almighty God.
All thirty are the traits of religion
God is pleased if followed with devotion.

12. 8/3/18:

आत्मा आत्मज गृह बित्ते। महत्व पणे दृढ़ चित्ते।।
जे प्राणी गृह बद्धे मज्जे। से तोते केबेहें न भजे।।
जे मुक्त संग ए जगते। से तोते भजे अबिरते।।

Whoever is immersed in himself
And also his children, home and wife
Also steeped in riches and in home
He never sings God's praise in life.
He who is not attached to any on earth
Sings God's name in his life's path.

13. 8/9/29:

पुत्र कलत्र देह अर्थे। जे जाहा करइ जुकते।।
ताहा न कले कृष्णार्पण। केवल श्रम मात्र जाण।।

Whoever being attached does his deeds
For self and son and wife on earth
If he dedicates not all that to God
Does fruitless labour on life's path.

14. 2/1/2:

संसार करिबार आशे। जेते अछंति गृह बासे।।

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इंद्रिय बशे गृहे थाइ। आत्मार तत्व ज्ञान नाहिं।।
आयुष क्षय न जाणंति। बिषय भाव सर्वे चिंति।।

All those who lead a worldly life
Live with their family at home
Subject always to their senses within
Without knowledge of Soul they roam.
Immersed in thoughts of worldly wealth
Unaware of life slipping in stealth.

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PARAMATMA, JIVATMA AND PRAKRUTI (SUPREME SOUL, SOUL AND UNIVERSE)

INTRODUCTION

This section deals with "Paramatma", the Eternal Paramount Soul and God Almighty, "Jivatma", reflection of "Paramatma" occupying in subtle body the heart of every Being, and "Prakruti" or the Universe, what "Paramatma" created when he was all alone in the Universe.

Countless universes are in existence in the body of the Lord who creates and sustains them and in course of time dissolves them to be replaced by new Universes constantly under creation and dissolution. In view of the vast and inscrutable potency of the Almighty Lord it is impossible to comprehend Him by mind. He can be comprehended only by the heart. Like the Sun causing its own revelation by its effulgence, the Lord has caused His revelation by Himself.

"Jivatma" as reflection of "Paramatma" or Supreme Soul is the Soul in Beings. The senses as demigods are also reflection of "Paramatma". Thus, though the Almighty Lord is Eternal and single, for the purpose of running and managing the Beings and things of the Universe created by Him, He has assumed many forms as demigods.

"Prakruti" as we shall see in the selected verses in this section is what the Lord created when He was all alone. The Universe with its Beings and things was the first to be created by Him.

According to Bhagabata, the Universe cannot sustain itself without support of the Lord. As the eyes do not see without light from the Sun, so is the position of the Universe without the Lord (vide Sl. No. 9 in this section).

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1. 4/20/74:

मुनि बोलंति नृपबर। कहिबा स्वरूप जीबर।।
शबद आदि मात्रा पंच। अपरे त्रिगुण प्रपंच।।
दश इंद्रिय पंच प्राण। जे मन बुद्धि संगतेण।।
एहाकु लिंग देह कहि। जाबत चेतना ए बहि।।
ताबत जीब बोलि जाण। जेणु ए घेने देह गुण।।

Know these as "Jiva" or Being's true features
Consisting of basic norms five
Of smell, touch, sound, taste, and form
And "Satwa", "Rajas", "Tamas", three Gunas of life.
Ten are the senses with five life forces
Together with mind and intellect
So long consciousness remains with body features
It has to be called "Jiva" in fact.

2. 7/7/19:

नित्य अव्यय शुद्ध एक। क्षेत्रज्ञ भावे सर्व साक्ष।।
सर्व आश्रय सर्व व्यापि। निष्क्रिय अनावृत्त रूपी।।
असंग हेतु बद्ध नोहे। स्वप्न जाग्रत जेन्हे देहे।।
बुद्धिर धर्म प्रकाशइ। से पुणि ताकु न लागइ।।
बस्तु स्वभाबे बद्ध नोहे। अज्ञाने दिशे बद्ध प्राये।।
भूत भबिष्य वर्तमाने। वस्तु प्रकाशे भिन्ने भिन्ने।।
से पुणि रहे शेष होइ। पूर्ण स्वभावे प्रकाशइ।।

The Lord is eternal, steady and pure
As Jivatma He oversees all Beings and things
All-pervasive, bereft of action He is
Unattached to all in all positions.
He is cosmic intellect though Himself above that
In all stages of sleep, dream and waking
Is by nature without any attachment

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In ignorance looks like attached to every Being.
In future, past and also present
Discloses Himself differently
At end on dissolution of creation
Alone remains and again discloses Himself fully.

3. 11/3/35:

से नारायण वर्ण चिन्ह। कहि पारिब केउं जन।।
जा माया संसार कारण। सृष्टि पाल़न संहारण।।
स्वयं अहेतु जे बोलाइ। से नारायण जाण तुहि।।
स्वप्न जाग्रत सुषुप्तिरे। कि अबा समाधि काल़रे।।
बाह्य अंतरे जे अछइ। ताहाकु ब्रह्म बोलि कहि।।
देह इंद्रिय पंच प्राण। जे अबा अंतर करण।।
जाहार आश्रये जीअंति। जेणे बिषये संचरंति।।
तांकू परम आत्मा जाणि। अपरे शुण नृप मणि।।

Who can say the least of the Lord
Whose illusion creates, sustains and dissolves
The entire Universe as we all see,
Himself causeless, He is the Lord who resolves.
In states of waking, dream and in slumber
And in "Samadhi" of complete thoughtlessness
Who remains constant everywhere, always
Know Him as the Supreme Eternal Lord doubtless.
The body, all senses, life and consciousness
All exist by His grace in physical sphere
He is "Paramatma", the Paramount Soul, the Lord
Him do know as such and so in mind bear.

4. 11/3/36:

ब्रह्मांड कोटि कोटि मात्रे। घटण करे निज गात्रे।।
भूत भविष्य वर्तमाने। जाहार शक्ति अनुमाने।।

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संपूर्ण सर्व जीवे बसे। काहारि संगे से न मिशे।।
मन बचन जार देहे। पशि न पारंति उपाये।।
नयन जाहा न देखइ। इंद्रिय गणे भेद काहिं।।
जीबर मन बुद्धि प्राण। जाहार तहुं होंति जाण।।
से काहिं पारिब ता चिंति। अनेक दूरे से रहंति।।
अग्नि कणिका वायु बले। जेन्हे उड़ंति अंतराले।।
पबने दश दिग जांति। पुणि अनले न मिशंति।।
कोटि ब्रह्मांड एहि मते। जाहार देहु होंति नित्ये।।
एमंत महिमा जाहार। ताकु के करिब गोचर।।

Within Himself He creates countless Universes
Imagine His potency as in past and present
And in future that is also patent in every Being
Unattached yet alert He remains in every part.
Mind and words cannot touch and penetrate Him
Eyes cannot see Him try as best
Senses cannot comprehend Him, so inscrutable is He
For, all these from Him alone do emanate.
Far out of all their reach He remains
Like sparks of fire driven far by wind
Fly in all other directions, do not to source return
So in this case it happens do mind.
Countless Universes emanate from the Lord
As regular feature of the creation
How can anyone comprehend Him
He is beyond all comprehension.

5. 11/3/37:

प्रथमे एक ब्रह्म थिला। द्वितीये प्रकृति होइला।।
प्रकृति तहुं सुत्र जात। ताहाकु बोलि महत्तत्व।।
ताहार तहुं अहंकार। जे जीव आत्मार आधार।।
इंद्रिय अर्थ देब गण। फले ए सर्ब नारायण।।

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तु जे बोलिबु ब्रह्म एक। से पुणि प्रकाशे अनेक।।
एकइ आत्मा नरहरि। मायारे नाना शक्ति धरि।।
खेलइ नाना रूप धरि। स्थूल सूक्ष्मरे मोद भरि।।

At start the Lord as "Brahma" was alone
"Prakruti", the "Universe", was His first creation
That produced the Essence of things to know
As the Eternal principles or "Tatwa" anon.
"Tatwa" gave birth to 'self' of Beings
That gave the base for "Jivatma" to come
As shadow to "Paramatma" to be sure
Then came the demigods as senses to perform.
The demigods too are reflections of God
The Supreme God appearing in diverse form
The Supreme Soul at start was alone
As demigods took multiple form and action.
The Almighty Father in many forms
Disclosed Himself in gross and subtle norms.

6. 11/3/38:

नित्य निर्गुण भगवान। से नोहे आदि अवसान।।
जाहार क्षय बृद्धि नाहिं। अल्प बहुत नुहइ।।
जे नित्ये एक रूपे थाइ। आधि उपाधि जार नाहिं।।
नित्य आनंदमय साक्षी। जाहाकु चित्ते मात्र लक्षि।।
मनर कल्पना जगत। एणु से दिशे नाना मत।।

The Supreme Lord Formless Eternal
Without beginning and end
Neither does He increase or decrease
Neither more nor less in trend.
He has no name or any title
Nor a throne nor crown

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Stays as witness to everything
In eternal gladness, no frown.
Comprehensible by only the heart
So looks as ever intact;
The Universe seen with mind's eye
Looks diverse in every part.

7. 11/3/39:

कीट पतंग तरु तृणे। बसइ शरीर प्रमाणे।।
समे बसइ सर्व देहे। स्थूल नयने भेदि नोहे।।
ए रूपे ब्रह्म परिमाणि। जाहा नयने देखि शुणि।।
मने गोचर करि जेते। सत्य नुहंति ए समस्ते।।

In all the Beings and things of world
Inclusive worms, flies, trees and grasses
Remains the Lord unseen by naked eye
The Paramount Soul impossible to assess.
All conjectures of Him, His form
Are mere guess not true to His norm.

8. 26/12/15:

पृथिवी आप तेज बात। आकाश आदि पंचभूत।।
गंध, रूप, जे रस, शब्द। स्पर्शादि तन मात्र भेद।।
जिह्व, नासिका, चक्षु, कर्ण। चर्म, पाणि, पाद, बचन।।
बृषण पायु ए दसम। इंद्रिय बोलि एहा नाम।।
मन, बुद्धि जे अहं चित्त। चतुर्बिंशति एहु तत्व।।
पंच बिंशति काल कहि। प्रकृति एते रूप होइ।।

All things and Beings of the Universe
Appear in various form and norm
Earth, water, air, heat and void are five

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Smell, taste, sound, touch and form.
Tongue, nose, eye, ear and skin are five feelers
Hands, legs, lips and the two organs to produce
With mind, intellect, ego and heart of Beings.
All that make the twenty-four sense organs.
With 'Time' in all twenty-five, make the Universe work
What we all see in light and also when it is dark.

9. 22/29/33:

पुरुष प्रकृति त्रिगुण। संजोग बियोग कारण।।
पुरुष बिना प्रकृतिर। प्रकाश नुहइ गोचर।।
रबि बिहुने चक्षु जेन्हे। तेमंते पुरुष बिहीने।।
रबि जेसने स्वप्रकाश। उद्धब तेमंत पुरुष।।
पुरुष प्रकृति ए भिन्न। एक बिहीने अंध आन।।
मोर बिमुख प्राणींकर। ए कथा नुहइ गोचर।।

The Almighty Lord, the Universe and the three "Gunas"
Of "Satwa", "Rajas" and "Tamas" in Universe
Make what runs the universe, but above all
Without the Lord the universe cannot run its course.
As without the Sun's rays the eyes cannot see
So without the Lord's grace the universe cannot be.
As the Sun reveals itself in the Universe
So in the Universe the Lord
They are the Lord and Universe you see
One blind without the other, you will nod.
All who do not take God's shelter
Can they comprehend this Truth ever?

10. 11/3/40:

से माया नाश जाइ जेणे। शुण कहिबा एकमने।।
से पद्मनाभ पद्मपाद। हरइ बिषय बिषाद।।

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सकल छाड़ि से चरण। जे भजे एकांत करिण।।
से पाद जारे दया करे। भक्ति जन्मइ ता अंतरे।।
घोर कल्मष चित्तु नाशे। निर्मल तत्व परकाशे।।
दर्पणे प्रतिबिंब जेन्हे। ब्रह्म प्रकाशे तार मने।।

Listen with all attention now
How illusion of earth will not harass you;
He who takes shelter of the gracious Lord
Overcomes that and mundane sorrows too.
Snapping all kinds of attachment
Who takes unshakable shelter of Lord
Meditates Him with deep devotion
Gains grace and love of Almighty God.
Deep love-devotion takes root in his heart
All his doubts he then discards
And then like shadow in mirror, the Lord
Will appear in his heart in brilliance.

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NON-VIOLENCE — THE HIGHEST VIRTUE

INTRODUCTION

The point emphasised in this series is that God Almighty dwells in all Beings and creatures in the subtle form of Jivatma. In this view the life of animals has to be loved and respected as bearing the Almighty as much as humans do.

So, therefore, animals should not be killed for pleasure of the palate as men are habituated to do (vide Sl. No. 5). It is held in Sl. No. 4 that if animals are killed for pleasure of palate, the ghosts of the animals killed will reach the dying man and devour his flesh leaving his bones alone.

The Vedas do not approve of killing of animals except for sacrificial purposes. It is held in this series (Sl. No. 3) that if animal killing is done elsewhere it is to be treated as a heinous sin.

It has been specifically enjoined (Sl. No. 10 in this series) that meat should not be used in the offerings to ancestors on the annual Sradha or anniversary day. Use of meat will reduce the merit of the function to a considerable extent.

All actions for self involve, in this light, an element of violence to debar the benefit which would otherwise have accrued to another. Discarding violence of this nature accordingly is the height of virtues in the Universe.

1. 11/5/8:

पिण्ड पराण तुष्टि अर्थे। पशु हिंसंति तर्क शास्त्रे।।
देव उद्देश्ये जंतु मारि। पूजंति नाना जज्ञ करि।।

For the pleasures of body and life
Men kill animals on scripture's strength

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They do so also for worshipping Gods
Instituting sacrifices of many path.

2. 11/5/11:

नारी सेवन मांस मद्य। लोक ब्यभारे ए प्रसिद्ध।।
प्राणी ता करे आत्म सुखे। बेद न कहे एहा मुखे।।
मद्य बा मांस जज्ञे लेखे। पशुमारण पितृ पक्षे।।
बेद निषेध ए प्रसिद्धि। एहा न जाणे पशु बुद्धि।।

Men have developed the habit of eating
Animal flesh with wine
Having sex with woman for pleasure sake
The Vedas do not sanction any.
Some scriptures mention meat and wine
As needed for sacrifice to hold
Allowing killing of animals for worship
During the "Pitri Pakhya" period.
But the Vedas prohibit such action
To man of animal nature this is unknown.

3. 11/5/13:

जद्यपि जज्ञर बिधान। मांस भक्षण सुरापान।।
तथापि मद्य जज्ञ मते। आघ्राण करि नाशाग्रते।।
केबेहें न करिब पान। ए बिधि बेदर बिधान।।
केबल जज्ञे पशु बध। अन्यत्र बधटि प्रमाद।।

Though the sacrificial acts permit
Meat-eating and drinking wine
The Vedas say 'no' to the drinking
It has to be done by smelling in token.
Animal killing is permissible

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For sacrificial acts alone
It is taken as a heinous sin
If done elsewhere anon.

4. 11/5/14:

मूर्ख स्वभावे मूढ़ प्राणी। आत्माकु पंडित बखाणि।।
केबल़ देवता बिश्वासे। न जाणि जज्ञे पशु हिंसे।।
पशुए थांति प्रेत मेल़े। तार जीवन अंतकाल़े।।
धरि भक्षंति तार मांस। केबल अस्थिरहे शेष।।

Though "Jivatma" in man may be knowledgeable
The man himself an unknowing fool
And guided by blind belief alone
He kills animals as a mere tool.
The ghosts of the animals reach the dying man
And eat up his flesh leaving the bones alone.

5. 11/5/15:

सकल़ जीबे नरहरि। बसइ आत्मा रूप धरि।।
समे बसइ सर्ब देहे। मूढ़ न जाणे माया मोहे।।
पुत्र कल़त्र कल़ेबरे। मोहर बोलि स्नेह करे।।
सुखानुभबे प्राणी मारे। केवल बिष्णु द्रोह करे।।
दुष्ट पतित बोलि तारे। पड़े नरक तम घोरे।।

"Jivatma" as reflection of the Lord
Stays equally in all Beings of Universe
The unknowing man ignorant of this
Loves as his own his wife and sons;
For pleasures of palate kills animals
Commits sins against the Almighty Lord
He is considered a vile wretch of a person
Suffers long term hell in the underworld.

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6. 11/17/21:

न थिब हिंसा चोरि दंभ। आबर काम क्रोध लोभ।।
सत्य बचन प्रिय बाणी। हित सुह्रद जेते प्राणी।।
ए सर्ब बर्णु साधारण। स्वधर्म स्वभाव प्रमाण।।

Whoever does no prohibitive deed
Like violence, theft and oppression
Does not yield to sex, ire and greed
Is truthful, sweet in his words anon.
Also helpful and friendly to all Beings of earth
Is distinctly steadfast on righteous path.

7. 11/19/21/12:

मोते देखिब सर्ब भूते। निरते थिब प्राणी हिते।।
मोर कारणे कर्म जेते। आदरे करुथिब नित्ये।।

Knowing that God is in every Being
Man should do good to others;
All deeds that are for the Lord done
He should perform daily in happiness.

8. 11/21/29/30:

उद्धव शुण तत्व कहि। मोर सम्मत मार्ग एहि।।
तत्व न बुझि बेद पथे। फल़ भुंजिबे कुपंडिते।।
हिंसा न छाड़े जेबे ह्रदे। श्रुति बचन अनुबादे।।
जज्ञे हिंसंति पशुगण। अनास्था करि तत्वज्ञान।।

Said the Lord—
O, Uddhaba, listen to the essence of things
The approved path to tread on earth;
Without perceiving what the Vedas have laid
The so called wise stray from right path.

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Violence is not eschewed from heart
As the Vedas have again and again said
Animals are killed for sacrifice
Neglecting the essence of Vedic word.

9. 7/14/9:

कपि मक्षिका उष्ट्र खग। मृग, मूषिक जे गर्दभ।।
उरग पतंगादि जेते। ताहांकु पुत्र प्राये चित्ते।।
आत्मार प्राये नित्ये देखि। अन्यथा मने न संकल्पि।।
त्रिबर्ग कष्टे न साधिव। जे भाव निंदंति साधव।।

All creatures of entire creation
From monkey to mosquito, bird, camel
Deer, mouse, snakes and insects too
Treat them as offsprings one and all.
The soul in them being the same reflection
Of the Supreme Soul, none other
Knowing all of them the same as in man
Harass them not in deed, word and mind, never.

10. 7/15/7/8:

जा चित्त धर्म उपदेशे। श्राद्ध करिब निरामिषे।।
जे धर्म लभि निरामिषे। से काहिं लाभ पशु हिंसे।।
स्वधर्मे इष्ट जार भाव। केबेहुँ पशु न हिंसिब।।
मानस कायिक बचने। न करि पशुंकु हिंसने।।

Whoever listens to righteous words
And understands their real essence
Will never perform ancestors' "Sradha"
With offerings of animal flesh.
The piety earned from such function
Will be far greater than done with flesh
Whoever steadfast on essence of piety

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Will never stoop to killing of animals.
Will not ever torture animals either
In mind, word and deed
Listening to Vedic guidance always
And practising them indeed.

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THE HUMAN BODY — ITS PROPER USE

INTRODUCTION

The common saying based on ages of belief and sayings of the wise sages, is that God created man in His own image.

According to the message of Bhagabata (Sl. No. 7 in this series) when God created the Universe He was glad to find the human being created in His image and also growth of superior knowledge in him.

The human body has been accepted as the best of all bodies created by the Lord in which dwells God Himself in the subtle form of "Jivatma".

The human body is the boat of which the preceptor is the pilot and 'Jivatma' the propeller for guiding it to heaven. So, it has been termed as the boat for earning salvation for man. This is subject to his performing righteous deeds. But if he indulges in impiety and prohibitive deeds, the boat leads him to terrible hell instead (vide Sl. No. 9).

Thus, it is not just for owning the human body but also using it properly viz. doing righteous deeds, and taking shelter of the Lord and singing His praise that man can earn salvation.

This special responsibility has been cast on man for achieving salvation with the help of his mind and intellect, conscience for discriminating good and bad, as held by the wise sages and the learned.

1. 11/20/17:

सर्ब शरीर मध्ये सार। दुर्लभ नर कलेबर।।
सुलभ नाब रूपे घाटे। बंधन भव सिंधु तटे।।
ए नाबे गुरु कर्णधार। मुहिं अनुकुल समीर।।

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एमंत नाव थाउँ कुले। जेबे न तरे भब जले।।
से नर हीन मूढ़ मति। ताहाकु बोलि आत्मघाति।।

Of all, the human body is best,
Tied as boat on earthly shore
With the preceptor the pilot thereof
As favourable breeze God Himself the propeller.
With such a rare boat at hand to help
If man fails to cross the earthiy sea
He is no doubt incompetent, poor in quality
A mere monomaniac self killer, is he.

2. 11/20/21/14:

दुर्लभ मनुष्य शरीर। नरक निस्तारण द्वार।।
मनुष्य देहे मूढ़ नरे। अज्ञाने भ्रमंति संसारे।।
जे ए दुर्लभ देह बहि। आत्मार गति न जाणइ।।
बिषय रसे करे आश। ए देहे प्रयोजन किस।।

The rare human body is sure
The fittest vehicle to steer clear of hell
The unknowing man ignorant of that
Roams aimlessly forgetful of the goal.
Whoever living in this rare body
Stays not knowing co-occupant, the Soul;
If he craves material joys of earth
Of what use to him this rare gift at all?

3. 11/20/14:

एणुए नर देह पाइ। जाबत मृत्यु न घटइ।।
ताबत ज्ञान बइराग्ये। मोर भक्ति जोग मार्गे।।
मरण मुखुं बेगे तर। मनुष्य देह नोहे चिर।।

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Man should offer devotion to God
As long alive on earth
Following the unattached enlightened way
On the life's path.
Transient is human life on earth
It may come to end any day
So, before being overtaken by death
Man should strive for salvation in righteous way.

4. 11/2/29:

ए जे मनुष्य कलेबर। दुर्लभ क्षणिक भंगुर।।
तथापि मनुष्य शरीरे। जे भजे गोबिंद पयरे।।
ताहाकु देखंति जे प्राणी। तरन्ति भव तरंगिणी।।

Man should remember the transience
Of his rare life on earth
It is by taking shelter of God
That he will succeed in his path.
Whoever steadfast in God's devotion
Mere seeing him will bring salvation.

5. 11/8/22:

एक दुइ बा तिनि पद। के चारि पद के अपद।।
के बहुपद आदि जेते। एमंते देही छंति जेते।।
ता मध्ये मनुष्य शरीर। जाण अत्यंत प्रिय मोर।।
जेणु बिबेक बले पुणि। ए देहे मोते परिमाणि।।
ईश्वर अछि सर्ब भूते। ए अनुमान करे चित्ते।।

Beings are of many kinds on earth
Some are one, some multifooted
Of them the human beings, be sure
Are dearest to Almighty God
As by his conscience man has been

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Able to comprehend the Lord
He knows that God is omnipresent
In all Beings of earth dwells God.
God Himself has proclaimed all this
Revealing God-man relation vis-a-vis.

6. 11/8/74:

देख मनुष्य कलेबर। केबल मुकतिर द्वार।।
ए देह पाइ महीतले। हेले तरंति भव जले।।
दुर्लभ पाइ ए शरीर। कुटुंबे मति दृढ़ जार।।
दिन बंचइ दुखे-सुखे। अंते पड़इ कुंभी पाके।।

On earth the body of human beings
Is vehicle to earn salvation
But one attached to his kith and kin
Loses that chance, know for certain.
In sorrow spending his days on earth
Proceeds to hell on that path.

7. 11/10/28:

माया क्रीड़ने नरहरि। पूर्वे अनेक सृष्टि करि।।
संसारे जीव नाना मते। संतोष न पाइले चित्ते।।
तेणु मानव सृष्टि कला। जहिं बिश्राम सर्व लीला।।
मनुष्य देहे दिव्य ज्ञान। देखि संतोष भगवान।।

Toying with His illusive creation
God created the Universe in many ways
Not satisfied with all that at all
Created human beings in His image.
Noticing superior knowledge in man
Almighty was very glad anon.

8. 11/10/29:

भ्रमिण कोटि जोनि जन्मे। बिपाक अबशेष कर्मे।।

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केबल शुभ कर्म भाग्ये। निश्चे गोबिंद अनुरागे।।
दुर्लभ मनुष्य शरीर। स्वभाबे अनित्य संसार।।
से देह लभि महीतले। अनेक जन्म कर्म फले।।
भाग्ये दुर्लभ देह पाइ। जाहार ज्ञान प्रकाशइ।।
जगत देखे बिष्णुमये। से न पड़इ माया मोहे।।

After countless births in many genes
Following fruits of his deeds in them
As a result of his good deeds
With God's grace for same;
He is reborn as a human being
On the transitory and illusive earth;
As human being doing noble deeds
In many successive lives on his path;
If he earns true knowledge of self
Sees God everywhere on earth's track
The illusions of earth do not harass him
He does not fall prey to attachment's attack.

9. 7/13/25:

स्वभाबे स्वर्ग मोक्ष द्वार। दुर्लभ मनुष्य शरीर।।
स्वधर्म कले स्वर्ग बास। अधर्म नरके प्रबेश।।
ए बेनि द्वार जे तेजंति। निश्चल जोगे आत्मा चिंति।।
भजंति गोबिंद चरणे। तरंति ए जन्म मरणे।।

The rare human body is the doorway
To heaven for gaining salvation
Whoever performs righteous deeds
In due course gains heaven.
If he indulges in impiety, prohibited deed
Paves his way to terrible hell indeed.
He who meditates the Supreme Soul
Leaving heaven and hell alone to swell;

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Takes steady shelter of Almighty Father
Overcomes the life-death cycle.

10. 10/51/46:

अनेक जन्म पुण्य फले। मनुष्य जन्म महीतले।।
इंद्रिय सुखे देइ मति। तोर चरणे न भजंति।।
पड़ंति गृह अंध कूपे। पशु जेसन तृण सुखे।।

Pieteous deeds of many births
Entitle the deserving Being
To a span of human life on earth
As most covetable thing.
But if immersed in sense pleasures
Man forgets to meditate God
Like animal enjoying his field of grass
Remains obsessed in dark well of world.

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SANSARA MITHYA (THE UNIVERSE IS ALL FALSE)

INTRODUCTION

The visible world is what man comprehends of it in his mind and so it is not what it seems to the naked eye. The only truth in it is that God dwells in every Being and thing of the world in equal measure.

The entire universe is creation of God's illusion. It is like what man sees in his dream during night's sleep finding riches heaped on his way. On waking he realises all that to be untrue and false.

So is the world. The Beings and things seen in it are taken to be true whereas they are not so, for different men see its existence in different form and norm. The only truth in it, as Bhagabata repeats again and again, is God's existence in all the gross and subtle bodies in the world.

The real position of the entire creation sustained by God in illusion is that in his waking state man makes effort to gain wealth of the world. In his night's dream he sees them heaped on his way but on waking from sleep he finds them all untrue and false.

In the end, man realises the real truth that the entire world is untrue and false except for the fact that God is omnipresent in all Beings and things in His omnipotence. Being steeped in illusion man considers his friends, relations, parents and offsprings as all belonging to him and he to them. Actually all this is like mirage untrue and false. None belongs to any other on earth.

1. 11/31/39/40:

मनर कल्पना जगत। एणुसे दिशे नाना मत।।
कीट पतंग तरुतृणे। बसइ शरीर प्रमाणे।।
समे बसइ सर्ब देहे। स्थूल नयने भेद नोहे।।
ए रूपे ब्रह्म परिमाणि। जाहा नयने देखि शुणि।।
मने गोचर करि जेते। सत्य नुहंति ए समस्ते।।

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What man sees of the world
Is how his mind comprehends it
So different man gets different vision
Of the world as he deems fit.
The true picture of it is that
God dwells in all creatures of earth
In equal measure from man to worms
And trees and grass and creepers forsooth.
So Beings and things as the eyes see
Are not what they all seem to be.

2. 11/10/10/13:

ईश्वर मायारे निर्माण। ए सूक्ष्म स्थूल देह मान।।
जीबर संसारटि एहि। सत्व पराये प्रते होइ।।
गुरु बचने एहा जाणि। अवस्तु प्राय सर्व मणि।।
जगत देखि बिष्णु मय। छडिब सकल संशय।।

The gross and subtle bodies of earth
Are creations of God's illusions
From preceptor's words know them not true
Though covered under God's omnipotence.
They appear as true but are not so
Untrue, unreal, false, all show
Remembering God's omnipotence in Universe
Take them as you come to know.

3. 11/13/16:

बोलइ शुण बेदबर। दुस्तर ए भव सागर।।
पापी अछंति एथे मजि। बिष्णु मायाकु सत्य बुझि।।

According to Vedas know it for certain
It is hard to cross the earthly ocean

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In illusion are Beings steeped deep
So, they take as true all illusion.

4. 11/13/30/31:

ज्ञान अज्ञान मार्ग दुइ। स्वप्न दृष्टांते कहिबइं।।
जे सने स्वप्ने नाना अर्थ। निद्रारे जाणे ताहा सत्य।।
से पुणि निद्रा अबसाने। सकल मिथ्या करि मणे।।
से रूपे देह धर्म जेते। वर्ण आश्रम अनुमते।।
कर्मे स्वर्गादि फल पाइ। ए सर्व सत्य नोहे केहि।।

Two are the ways of action on earth
One is of knowledge, the other ignorance
That will be clear from instance of dream
If you listen with patience.
In dream riches gained are taken as true
To find them false on waking
And deeds are said to bring salvation
This is not true of every Being.

5. 11/17/53:

जेसने प्राणी निद्रागते। संपद देखे स्वप्न मते।।
एहि प्रकारे गृह बास। एणे न करिब विश्वास।।

In dream man gains wealth and house
He believes all that as true to fact
But in truth that is not at all so
Never accept as true all that.

6. 11/22/42:

जन्म मरण दुइ मत। बिचारे नुहइ ए सत।।
जन्मादि मरण पर्यंते। जीबर भ्रम बोलि एते।।
ए बेनि मार्ग अनुसरि। उद्धबे कहंति मुरारि।।

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Birth and death are two truths of life
So man believes on earth
But that is not so as God has proclaimed
It is mistaken notion of Beings at heart.
From birth to death all seen and done
Are steeped fully in illusion
So they are not true to fact
And cannot at all be so taken.
This is what God Himself proclaimed
To devotee Uddhaba as He explained.

7. 11/22/53/54:

निश्चल वृक्ष छाया जेन्हे। चंचल जल़र कंपने।।
भ्रमिले नेत्र प्राणींकर। भ्रमइ जेन्हे भूमंडल़।।
स्वप्ने अनर्थ देखि जेते। जन्म मरण ऐहि मते।।
केबेहे नुहइ ए सत्य। ए मोर माया बिकल्पित।।

Like the still reflection of the tree in water
Looks as shaking due to waves in lake
Same as the revolving of the earth
Due to reeling of head of man we take.
Same like that, birth and death of man
And disputes seen in dream of night
All these are not true at all in fact
Said God, due to illusion seem all right.

8. 11/28/13/14:

जाग्रत पुरुष जेसन। बिषय करइ जा ध्यान।।
शयन काल़े से स्वपने। देखे बिबिध अर्थ जेन्हे।।
शयने स्वप्न जेबे देखे। असत्य सत्य करि लेखे।।
पुणि से निद्रा अबसाने। सकल़ मिथ्या करि मणे।।
ए घेनि लोभ भय क्रोध। हरष बिरस बिषाद।।

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ए आदि बिभिन्न प्रकारे। सर्ब संभब अहंकारे।।
जन्म मृत्यु आदि जेते। आत्मार नुहे कदाचिते।।

In waking does man plan to gain
Mundane wealth on earth
In dream of sleep sees the riches
Heaped all along his path.
He takes all that as true of life
On waking heeds them as false
Becomes prey to his sense enemies
Of greed, ire, fear, attachment, prowess.
In his ego man takes all that as true
The Soul rejects them as untrue
And birth and death of no value
The world as false all through.

9. 1/1/1:

रूप अरूप स्थिति तिनि। जाहा गोचर अनुमानि।।
स्वभावे नोहे से तेमंत। ए सांख्य जोर्गीकर मत।।

The form, deform and as in fact,
What man accepts on presumption
By nature are not what seem to be
The Sankhya ascetics hold this notion.

10. 8/22/9:

जाणइ मिथ्या ए संसार। के मित्र बंधु के बा पर।।
केबा जननी भ्राता तात। किबा संपद ए जगत।।
पत्नी तनय केहि नोहे। सर्वे अछंति माया मोहे।।

Whoever knows world is all false
None is friend and foe here
Who is mother and who father
Who is brother and far or near.

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None is wife nor son on earth
And of no value is mundane treasure
All are steeped in illusion here
And attached to false bonds mere.

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EFFORT FOR SALVATION ("MOKHYA" SADHANA)

INTRODUCTION

That "Mokhya" or salvation is the ultimate objective of human life, not to fall in the cycle of life and death indefinitely is mentioned in many of the couplets of Bhagabata.

In the very first saying (Sl. No. 1) of this series the Almighty Father addressing Uddhaba, the rarest devotee, has said that He has recounted all the righteous ways before him and asked Uddhaba to remember and practise them all.

This is followed in the next serial (No. 2) by the advice to discard attachment to fruits of his deeds, rather to dedicate all of them to God without withholding any with him. In Sl. No. 11 is mentioned how the sky overseeing all the Beings and things of the Universe and wind remaining close to all of them always are not at all attached to them. The advice here is that man should remain unattached to all his near and dear ones.

In Sl. 12 of this series the advice of Bhagabata is to look upon both good and evil in the same light without taking notice of them or being affected by them in one direction or the other.

In the concluding Sl. No. 15 of this series the advice of Bhagabata for gaining salvation is to meditate God Almighty within heart always, in other words to take full shelter of the Lord. The message contained in sloka 66 of Bhagabad Gita, viz.

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः।।

resounds in line 3 of this serial.

Some of the more important guidelines for gaining salvation have been included in this series.

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1. 11/10/1:

कहंति प्रभु पद्मपाणि। शुण उद्धब साधुबाणी।।
तु अटु भक्त प्रधान। तोते प्रसन्न मोर मन।।
तोते कहिलि धर्म जेते। आगम निगम उकते।।
से धर्म दृढ़ करि मने। साधन कर सावधाने।।
जे वर्ण धर्म कुल़ धर्म। जे बिधि आचार आश्रम।।
धर्म करिब काम तेजि। सात्विके मोर पादे भजि।।

"O Uddhaba!" said Almighty Father
"I have recited the righteous ways
From the Vedic scriptures all of them
Remember and practise them always.
They cover the caste and social order
Righteous conduct in domestic sphere
Engage in them in desire-free manner
With love-devotion for Almighty Father."

2. 11/10/4:

एणु प्रबृत्ति धर्म एड़ि। निबृति धर्मे मन बढ़ि।।
साधु संगमे सेवा करि। धर्म साधन शिक्षा करि।।
जाणिले तत्व उपदेश। तेवे करिब कर्म न्यास।।
जे अबा धर्म करषण। मते करिब समर्पण।।

Leaving alone the way of attachment
Following always the unattached ways
Learning that from the true ascetics
Discard the fruits of deeds always.
The fruits of pieteous deeds you do
Dedicate to God, leaving naught with you.

3. 11/10/5/6:

जम नियम बेनि पथे। जत्ने साधिब जथोचिते।।

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सेबिब साधु मुनिजन। मोर चरणे जार मन।।
सुत कलत्र धन प्राण। जे मते करे समर्पण।।
एमंत गुरु सेवा करि। चित्ते मोहर रूप धरि।।
तेजिब मान अहंकार। मद मत्सर जे बिकार।।
दृढ़ सुह्रद गुरु ठाइं। निर्मम अलस नहोइ।।
ज्ञान अभ्यासि अबिरत। चंचल न करिब चित्त।।
समता दृष्टि सत्य भाषा। एणे करिब नित्य आशा।।

Steadfast on "Yama" and "Niyam" both
On truth, purity, and contentment
Steadfast on love-devotion to the Lord,
Near and dear and life too, to God dedicate.
Who discards his ego, and also envy
Is true to friend and preceptor
Alert and active to acquire knowledge
Never restless, bears for all same fervour.

4. 11/10/7:

दारा तनय गृह क्षेत्र। स्वजन बांधब जे मित्र।।
संपद बिपद संचये। धरिब उदासीन देहे।।
आकाश जेन्हे सर्व शून्य। से रूपे होइ उदासीन।।
बिमुक्त बद्ध महाशय। सर्व देखिब मायामय।।
केबेहें नोहि अभिमानि। आत्मा परचे तत्व ज्ञानी।।

Whoever is fully unattached to
His son and wife, friend, near and dear
Like the sky looking down on everyone
With equal vision and fervour;
Viewing everything on earth as illusion
Tries to realise the Soul in him anon,
He is the real learned person
Is never proud in any situation.

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5. 11/10/8:

देहकु देखुथिब भिन्न। काष्ठरे जेन्हे हुताशन।।
ए रूपे आत्मा निर्विकार। ए देह गुणरु बाहार।।

Like fire remaining hidden in wood
Realise body separate from Soul
Living together are not mixed up
Each carries on its separate role.

6. 11/11/2:

जन्म मरण शोक मोह। सुख दुख आदि संशय।।
केबल माया भ्रम एहि। ए जे जीबकु लागे नाहिं।।
स्वप्ने देखइ प्राणी जाहा। निद्रा छाड़िले जेन्हे माया।।

Birth, death, glee and also grief
Are all illusions of earth in truth
The Soul is not touched by any of them
It is truly separate from body forsooth.
One is from the other distinct
False like scenes of dream of night.

7. 11/11/3/4:

बिद्या अबिद्या मोर देह। बद्ध मोक्षहिं माया मय।।
ए बेनि मध्ये मोर अंश। जीबन स्वरूपे प्रकाश।।
अबिद्या बले बंदी होइ। हीन कुमति भाव बहि।।
तेणु भ्रमइ माया भ्रमे। कर्म अर्जित पथ श्रमे।।
मण्जइ माया अहंकारे। निज महिमा न सुमरे।।
स्वभाबे ए नित्य मुक्त। जद्यपि जीव विद्या जुक्त।।
आत्मा कु आत्मा जेवे स्मरे। परम आनंदे बिहरे।।

Knowledge and ignorance are the two states
In which man finds himself on earth

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"Jivatma" as reflection of Almighty Father
Remains concealed between them in truth.
If man adopts the path of ignorance
He proceeds on way of bondage on earth
With mean and vile deeds to perform
Steeped in illusion, futile deeds on path.
Forgetful of eminence of human being
As a free creation of Almighty God
Who dwells in his heart as "Jivatma" or Soul
As reflection of Almighty Lord.
If Soul and Supreme Soul know each other
Soul lives happily ever after.

8. 11/11/8:

प्रत्यक्षे देहे से बसइ। न थिला प्राये लक्ष्य होइ।।
ए भावे थांति जेते प्राणी। पंडित बोलि तांकु जाणि।।
देहे न थाइ थिला प्राये। जे मणे से बंचित काये।।
स्वप्न जाग्रत जेन्हे मिछ। कुमति मणे ता प्रत्यक्ष।।

'Jivatma' as reflection of Supreme Soul
Remains as Soul in body of man
No one sees Him as such in the body
Who holds this view is learned anon.
Who holds that though Soul does not so dwell
It seems He is dwelling in fact
This view of the ignorant is like the dream
Which on waking is found untrue at last.

9. 11/11/10:

कुमति अदृष्ट अधीन। कर्मर फले से बंधन।।
एणु से गुण कर्ममये। प्रकाशे कर्ता भोक्ता प्राये।।
एणु परम आत्मा प्राये। उदासी मते सर्व ठांए।।

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केबेहें न करिब संग। समुद्रे जेसने तरंग।।
सर्व बिषय परवश। कबेहें नोहिब बिश्वास।।

The ignorant deems to be under fate
Though tied to fruits of his own action
As doer and subject to fruits of deeds
As action and fruits thereof anon.
So like Supreme Soul should man
Remaining unconcerned everywhere
Like waves unattached to the ocean
Alone always to be sure.
Man being under others' control
Knows not what will yet befall.

10. 11/11/11:

आसन शयन मार्जने। भोजन पाने अबधाने।।
श्रवण गमन स्पर्शने। प्रपंच रूप दरशने।।
ए सर्व भावे उदासीन। जेकरे सेहु महाजन।।

Whoever in common day-to-day things
Like his bed, and clothes and sleep and food
In what he hears, where he goes, whom touches and sees
Remains unconcerned, is known as great and good.

11. 11/11/12:

जेन्हे आकाश सबुठारे। अछि से न लागि काहिंरे।।
सूर्यर प्रतिबिंब जले। अछि से न लागि निश्चले।।
सकल स्थाने संचरइ। पबन काहि न लागइ।।
तेसने सर्व बिषयरे। इंद्रि गणंकु निरंतरे।।
भुंजाइ साक्षी रूपे थाए। अज्ञानी प्राये बद्ध नोहे।।

The sky covers every Being and thing
Of entire universe always

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But wide apart from all that is sky
So it always stays.
So is the reflection of Sun in water
And also the wind that moves everywhere
Like that who deals with all his senses
Not getting involved with them in matter;
Whoever remains unconcerned apart
Is not caught in the bonds of earth.

12. 11/11/15/16:

केकरे हिंसा अहंकार। के पुंणि करे नमस्कार।।
के अबा करे निंदा स्तुति। एणे न करि भेदमति।।
अदृष्ट मानि अबधान। चित्तरे धरि दिब्य ज्ञान।।
समे देखइ सर्व अंश। भेद न करि गुण दोष।।

Some may envy and rebuke in anger
Some may pay respect
Some may praise and some revile
Do not take notice of all aspect
With sound wisdom in the heart
See everyone, good and bad, with equal prospect.

13. 11/11/17:

चित्त निरोधि ए शरीरे। जे किछि न ब़ोले न करे।।
असाधु साधु भेद नाहिं। स्तुति निंदन न करइ।।
ताहांकु बोलिबा पंडित। से आत्मा रामे जड़ मत।।
संसार मध्ये से आनंद। देखइ प्राणी भल मंद।।
ह्रदरे ताह न धरइ। जेणु से निज भावे थाइ।।

Whoever controls his mind and heart
Keeps quiet, does not say a thing
Does not see difference between good and bad
Does not praise or revile any Being.

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Such man is really learned on earth
Being full of knowledge is mute indeed,
Sees good and evil of one and all
But with all that he is not involved.
And all that do not touch his heart
As he remains on his own import.

14. 11/11/21:

मुं सर्व भूते अछि पूरि। ए भावे मने मोरे धरि।।
तत्व बिचारि तुटे भ्रांति। भव सागरु तरि जांति।।
बोलंति जगत जीवन। ए जोग मति तत्व ज्ञान।।
एहा जे न धरिब चित्ते। संसारु तरिब केमंते।।

The Almighty is omnipresent on earth
Dwelling in the heart of big and small
Who understands this fully earns salvation.
Says Almighty that is essential knowledge for all.
Who does not bear this in his heart
Can he earn salvation from bonds of earth?

15. 11/11/32:

मुं बेद रूपे अछि भणि। धर्म अधर्म परिमाणि।।
तहिंरे दोष गुण जेते। निश्चय करि शास्त्र मते।।
सकल धर्म तेजि चित्ते। जे मते भजे हृद गते।।
से प्राणी भक्त उत्तम। कहिले पुरुष उत्तम।।

This is what God has Himself proclaimed
The Vedas carry His pieteous ways
Even if he gives up practising religion
But meditates God within heart always;
He is true devotee of Almighty God
That is what said the kind Lord.

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SUDARSANA CHAKRA (THE ETERNAL WHEEL)

INTRODUCTION

The world has been put up in this series of Bhagabata as the Eternal Wheel or "Sudarsana Chakra", the Wheel Beautiful, that determines the life and future of entire humanity. The Beings aware of this position are imploring the wheel as in Sl. 1 (this series) to have mercy on the human beings to enable them to lead a stainless life and attain the feet of God Almighty ultimately.

The power of the Sudarsana Chakra is taken as immense and immeasurable equated to all the power in the Universe—concluding:

You are quintessence of the Lord
All that represents Almighty God.

In the section "Here and Hereafter", the position of man on earth is delineated in detail, how he is subject to the law of "Karma" or the fruits of his deeds and in this matter none but he as the doer of the deeds is fully responsible for them and must reap the fruits in the present or a subsequent life or lives. His deeds also determine whether he is going to be reborn as a human or in some other inferior gene for having performed "prohibitive deeds". This has been elaborated by citing the example of the tree (vide Sl. No. 12 in this series).

In another section of this series entitled "Attributes of true ascetic", what man should aspire for in life, in order to attain the feet of God and gain salvation, has been set out.

1. 9/5/3:

सुदरशन मुख चाहिं। डाकइ कर त्राहि त्राहि।।
भोचक्र तो महिमा जेते। के सुखे कहिपारे तोते।।
तु अग्नितु आदित्य सोम। सर्व ज्योतिंक सूक्ष्म धाम।।

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तु अप क्षिति वायु रूपि। ब्योम प्रकाशे सर्व व्यापि।।
तु तन मात्र इंद्रि गण। बिराजु पुरुष कारण।।

The wheel 'Sudarsana' is the wheel of world
People beseech it to save them
Saying,"none can describe your tremendous power
You are Sun, Moon and others none can name.
You are the subtle Source of power
Of the five essential elements that matter
Of earth, air, water, heat and void
That permeate the world everywhere.
You are quintessence of all the world
And all that represents Almighty God."

2. 8/5/28:

ए जीव चक्र रूप धरे। मायारे मंडले संचरे।।
त्रिगुणे त्रिनाभि ताहार। से चक्रे पंचदश अर।।
दश इंद्रिय पंच प्राण। अष्ट प्रकृति नेमि जाण।।
से चक्र अक्ष आत्मारूपी। जे आदि अंत मध्ये व्यापी।।

All Beings of earth follow the wheel
In illusion they move everywhere
With senses ten and life force five
Known as "Nemi" circumference all over.
The Soul is the axle to the wheel
The Gunas three as navel appear
That sustain the wheel which pervades all
Its influence is felt everywhere.

3. 7/9/21:

संसार चक्र षोड़शारे। कर्म भ्रमइ अति खरे।।
दश इंद्रिय मन संग। शब्द स्पर्श रूप गंध।।
रसे रसइ सर्वकाले। एमंते भ्रमे इंद्रि मैले।।

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The Eternal wheel of the world
With all its sixteen spokes
Of the ten senses and mind
And the five feelers;
Of smell, touch, sound and form
And taste, sixteen in all;
Living in company of the senses
Moves fast covering big and small.

4. 7/9/22:

एकाल आत्मा बश करि। बिसर्ग शक्ति कि बिस्तारि।।
से सृष्टि काल चक्रे थोइ। से चक्रे जीवकु बसाइ।।
पेड़इ इक्षु दंड प्राये। तेणु डराइ मोर काये।।

The "times" with Soul and the power of creation
Placing all that on the wheel of times
And placing also the Being on the wheel
Trying as though to squeeze and terrorise.

Here and Hereafter

5. 8/22/9:

जाणइ मिथ्या ए संसार। के मित्र बंधु केबापर।।
केबा जननी भ्राता तात। किबा संपद ए जगत।।
पत्नी तनय केहि नोहे। सर्वे अछंति माया मोहे।।

Whoever knows the world to be false
And none a friend, relation or else
None is father, mother or brother
Of no value the wealth of world in essence.
None on earth is wife or son
Everyone is steeped in illusion.

6. 4/29/60:

ए देहे जीव कर्म करे। परलोके ता भोग करे।।

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ए स्थूल देह गले नाश। ए अन्य लिंग देहे बास।।
कर्ता भोक्ता नुहे भिन्न। स्वप्न दृष्टांतर जेसन।।

The deeds man does in present life
In his next life he reaps their fruit
At end of his present life the Being
Enters a subtle gene to suit.
The doer is same as reaper of fruit
Same as it happens in dream of night.

7. 4/29/62:

धरिण स्थूल देह मन। मुकुल श्रेष्ठ बिद्वजन।।
ए पुत्र दारादि मोहर। बोलिण करे अंगीकार।।
ए अभिमाने कर्म करे। स्वकर्म बशे देह धरे।।
कर्म न थिले जन्म नाहिं। ता पूर्ब कर्म भोग काहिं।।

In gross body and mind the Being
Although a vastly learned person
As he claimed his wife and son to be his own
In some other gene he is born.
On strength of deeds he gets the gene
If he has no deeds of his own
What gene will he get for no deeds done?
How will he square up past outstandings anon?

8. 4/29/64:

जाग्रते जेते रूप मान। ए देह भाबि थाइ मन।।
दृष्टि श्रवणे जे बिषय। स्वप्न मते से उदय।।

In waking the Beings and things one sees
And hears or thinks about
In sleep of night he sees or hears
All of them in dream no doubt.

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9. 4/29/76:

जेन्हे जलौका तृणे थांति। एक धरि आने छाड़ंति।।
से रूपे ए लिंग शरीर। देह संभबे ए प्रकार।।
जाबत आन देह नोहे। ताबत थाए पूर्व देहे।।

As the leech when living in the lawn
Leaves one body takes another
Like that the Being in due course
Is born in fresh body in some gene or other
He remains in his old body so long
He does not get the new one to belong.

10. 6/16/5/7:

केउँ जन्मरे ए मोहर। होइछंति माता पिअर।।
देबता मनुष्य पशुरे। मुहिं भ्रमइ मो कर्मरे।।
बांधब ज्ञाति मित्र अरि। उदासीन बा द्वेषकारी।।
ए सर्वे परस्परे थांति। केबे बा हुअंति नुहंति।।
क्रय बिक्रय ब्यबहारे। भ्रमंति नाना लोक ठारे।।
संबंध जाबत जाहार। ताबत ममता ताहार।।

In some birth or in some other
Someone was his father or mother;
In deity, human or animal gene he was born
Depending on his deeds of each career.
In every life men lived together
As friends, relations, indifferent or foe
Sometimes together, divided at other
Sometimes friends, sometimes not knowing each other
Every deal with other Beings
On cash purchase or sale
Man roams in search of gains always
Careful never to fail.
With everyone lasts the relation
So long as the deal is on.

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11. 6/15/3:

जेसने नदी स्रोत जले। बालुका न रहे निश्चले।।
संजोग बियोग हुअइ। बालुका भासि जाउ थाइ।।
तेसने प्राणी जथा काले। आसइ जाइ कर्म बले।।

As in the river due to moving water
The sand bed remains changing
By onward and churning movements of river
It remains not static, goes on moving.
Like that the deeds of man on earth
Determine his departure and return path.

12. 12/5/2:

शुण परीक्ष क्षिति पति। मरिबु बोलि जेउँ भीति।।
प्राणी ता अज्ञाने करंति। तु एवे छाड़ एहि भ्रांति।।
जनम कउणसि दिन। नोहिछ तुंभेत राजन।।
आगरे जनम नोहिब। बर्तमानरे न मरिब।।
उत्पत्ति नाश जार नाहिं। बिनाश होइब कि पाइँ।।
पुत्र पौत्रादि ए तोहर। केहि जे नुहंति काहार।।
जेमंत बीजरु अंकुर। तहुं बृक्षादि अबतार।।
से फल फलइ प्रत्यक्षे। बीज अंकुरि पुणि बृक्षे।।
ते मंते नोहे पिता पुत्र। संबंध जाण परीक्षित।।

Listen O King Parikhya with care
Men fear death due to ignorance
As you were never born on earth
Give up that baseless fear at once.
As you are not going to be born here
You are not going to die either!
He who has no birth on earth
Why should he anticipate death there?

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All your sons and grandsons here
None of them belong to any other,
The tree starts from the sprouting of seed
And after growth of the sprout to same tree.
The tree yields fruit which sprouts again
To grow into tree to yield fruit to thee
O! King know that in the case of men
The son-father-son link does not follow same vein.

13. 12/3/30:

जेबे ए कलि जुग होइ। एका तम गुण बढ़इ।।
प्राणीमानंकर जे पुण। अलस माया मिथ्या गुण।।
बिषाद निद्रा हिंसा शोक। बढ़ाए माया मोह दुख।।
एते गुणरे कलि होइ। से कलि तामस बोलाइ।।

In "Kaliyuga" which is current now
The "Tamas" Guna is on increase
The Beings are steeped in illusion
And in attachment and love of ease.
All these are attributes of "Kaliyuga"
And "Kaliyuga" synonym of "Tamas" fog.

14. 12/3/31/33:

बहुत भक्षंति आहार। कामी हुअंति मूढ़ नर।।
कुटुंब जीविका बिहीन। दरिद्र होइ बंचेदिन।।
कुलस्त्री होइ दोचारूपणी। असती पणे साहसिनी।।
राज्यरे खंटे प्रबर्तिबे। बेदकु पाषांडे ईषिबे।।
प्रजा सर्वस्व राजा ने बे। तांकु बहुत कष्ट देबे।।
ब्राह्मणे जिह्म इंद्रिवश। हेवारु तांक कर्म नाश।।
क्रय विक्रय आदि करि। ब्रती नोहिबे ब्रह्मचारी।।
सन्यासी हेवे अत्याचारी। कुटुंब घेनि घर करि।।
लोभे बश्य बृत्ति करिबे। भेक धरि मात्र रहिबे।।
जेते बानप्रस्थ तपस्वी। अज्ञाने हेबे ग्रामवासी।।

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Men will become heavy eaters of food
They will be subject to lust always
Their family will remain workless idle
In poverty they will live their days.
Ladies of respectable houses will
Lose their character openly
They will become brave enough
To lead the life of whore only.
Cheats will be widespread in the land
The wicked will defile the Vedic word
The rulers will exploit their simple subjects
And harass them in ways untold.
Brahmins will become lustful, greedy
Lose all their pristine character
Attaching more value to money than knowledge
Priests will lose their prestige for ever.
Ascetics will live as householders
With wife, son, near and dear ones
In dress and name resemble ascetic
Will live as traders, in freelance.
The ascetics living in forest depth
Will live as householders at length.

Attributes of True Ascetic

15. 11/11/29/33:

साधुंक तिरिश लक्षण। उद्धब सावधाने शुण।।
समदर्शी सत्य सार। शुद्ध बिबेक मति जार।।
द्रोह बर्जित शांति पर। त्याग स्वभाब महाधीर।।
कृपालु सर्व लोक हित। शुचि दरिद्र दृढ़ व्रत।।
अल्प भोजन धर्मे स्थिर। मृदु प्रसन्न धृति शील।।
सुकल्प अमानि मानद। कबि मइत्र शुद्ध बोध।।

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जित षड़ गुण अप्रमादी। गंभीर चित्त धीर बुद्धि।।
ए आदि तिरिश जे गुण। बिशेषे मोहर शरण।।
एते लक्षण लक्षि जहीं। उद्धब वैष्णंबटि सेहि।।

O Uddhaba! listen with close attention
The attributes of true ascetic known
Looks upon all with equal vision
With clean conscience and mind anon.
Peaceful by nature without hostile feeling
Sober and kind, eager to help the other
Steadfast in piety and righteousness
Eats little, leads simple life for ever.
Whose senses are conquered, sweet of speech
Friendly to all and respectful
Who is not slave to his Gunas at all,
Whose mind and heart are under control.
God Himself has so proclaimed listen:
In whom all these attributes are seen
And if he takes shelter of Almighty God
He is the true ascetic anon.

16. 11/12/1/2:

कहंति कृष्ण तोष चित्ते। शुण उद्धब कहुं तोते।।
जे धर्म सांख्य कर्म जोगे। मुहिं कहिलि ब्रह्म भागे।।
बेद पठन तप त्याग। पुण्य समूह बइराग।।
कूप तड़ाग पुण्यमान। बिपुल घर जल दान।।
बिबिध व्रत महादान। जप नियम देबार्चन।।
धन संचये जज्ञ करे। तीर्थ गमन निरंतरे।।
नाना उपाये पथ हेरि। मोते न पारे बशकरि।।
ए जीब साधु संग बिनु। लभि न पारे मोर तनु।।

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Said the Lord, O, Uddhaba! listen, I repeat to you
What I said in "Sankhya" chapter before;
Reading of the Vedas, practising ascetics
Remaining unattached to Beings by nature.
Sinking wells and tanks all around
For people and cattle use purpose
Making gifts to the poor, and worshipping God
Instituting sacrifices with own funds
Visiting pilgrimages for worshipping God;
Tries all these but cannot get My grace
I tell you again, without blessing of true saints
He cannot in this make any progress.

17. 3/32/39/40:

ए धर्म नकरि प्रकाश। कहि ले धर्म जाए नाश।।
केबेहे खले न कहिब। विनय जे प्राणी नोहिब।।
न कहि दुर्जन अग्रते। अपरे धर्म ध्वजी जेते।।
दांभिक अग्रते न कहि। प्रलोभी प्राणी अटे जेहि।।
जे गृह धर्मे होइ रत। तारे न कहि कदाचित।।
न सहे जे भक्त जने। न कहि भक्तिहीन जने।।

That is the way of righteousness
It should not be told to one and all
Not at all to the vile and ritualistic
Not to the proud who is not humble.
Not to the greedy person, never
Never to one immersed in home affair
Not to the man intolerant of devotees
Nor to man wanting in devotion ever.

18. 3/32/41/42:

जाहार श्रद्धा एथि थिब। ताहाकु ए मार्ग कहिब।।
भक्त जनंकु एहा कहि। जे भक्त मोतेटि सेबइ।।

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The author, Shri Gananath Das, retired from the Indian Administrative Service in the year 1972. Since then he has engaged himself in the study of various saint poets starting with the famous saint poet, Kabir Das, of the 15th century A.D.

On Kabir his works include Life and Philosophy of the Saint Poet in Oriya, and translation of five hundred of his couplets in English Verse, in three volumes: the first of one hundred published by the Bharatiya Vidya Bhavan of Bombay in 1992, the second of three hundred published by Motilal Banarasi Das of Delhi in 1991 and the third of one hundred published by Writers Workshop of Calcutta in 1992, followed by Sayings of Kabir published by the same publisher in 1993.

In 1992 he published his translation of one hundred songs of Guru Nanak Dev as 'Nanak Satak' in Oriya and 100 Love Songs of Kabir in English Verse which was published by Abhinav Publications of New Delhi.

In 1994 he published his Oriya Verse translation of the entire Thiru Kural, the immortal work of the Tamil Saint Poet Thiru Valluvar, consisting of 1330 couplets in 133 chapters.

In 1994 he published his Essays on Kabir published by the Writers Workshop of Calcutta consisting of indepth studies of the Saint Poet's Sayings on as many as 22 topics.

In the meantime he has completed his "Readings from Bhagabata", being English Verse translation of over 150 Sayings of the famous scripture originally composed by Vyasa Deva and translated into Oriya Verse by Saint Poet Jagannath Das of 'Pancha Sakh' fame.

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